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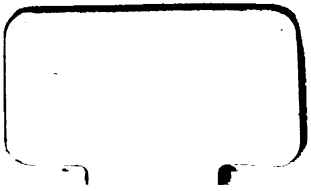
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PROPOSITIONS

FOR THE

Solemn Consideration of Christians.

BY

BENJAMIN WILLS NEWTON.

[V. 15]

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The following Propositions have been drawn up in the hope that many may be induced to consider them with attention, and to test them by the Word of God. It must be manifest to all who observe what is now passing around us, that there never was a moment when it was more needful to take heed what we hear, and to reject everything that is not unequivocally sustained by the "Scriptures of Truth."

London, June, 1864.

The reader is strongly recommended to obtain the following Works, which deal with the subjects treated of in the "Propositions."

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PROPOSITIONS

FOR THE

SOLEMN CONSIDERATION OF CHRISTIANS.

I.

The True Deity and Sinless Humanity of the Lord Jesus.

The doctrines taught in the Creeds and Confessions adopted by the Churches of England and Scotland, respecting the true Deity and *true* sinless and impeccable humanity of the Lord Jesus Christ, are in strict accordance with the Word of God. Therefore, we are called upon earnestly to reject the doctrines of those who teach either that the Lord Jesus assumed a "*heavenly*" humanity; or that there were mingled

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with His human *nature*, divine elements; or that because His humanity was hypostatically united to the Divine nature, therefore it was not, in all *essential* properties like unto ours, yet "without sin"; or who assert that "the brethren," to whom it is said in the Hebrews, Christ was "made like," had a humanity different from the humanity of other men. He was man as truly as we are men, and God as truly as the Father and the Holy Ghost are God.

The true humanity, yet sinlessness and impeccability of the Redeemer is excellently taught in the following extract from the Westminster (or present Scotch) Confession:

"The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the Manhood, where inseparably joined together in one person, without conversion, composition, or

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confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man."

See likewise the excellent remarks of Hooker on this subject, in the fifth Book of his Ecclesiastical Polity. He thus quotes Cyril :—

"His two natures have knit themselves the one to the other, and are in that nearness as incapable of confusion as of distraction. Their coherence hath not taken away the difference between them. Flesh is not become God, but doth still continue flesh, although it be now the flesh of God." (Cyril as quoted in Eccl. Pol., Book v., Section 53.) The words of Leo are:—The properties of each substance being all preserved and kept safe, there became assumed by Majesty humility, by strength infirmity, by eternity mortality." (Leo Epist. ad Flav. as quoted by Hooker, ibid.)

II.

Christ as the Substitute always the Object of the Father's complacent Love.

Although God did for our sakes "bruise" and pour His heavy wrath upon the great

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Substitute as He hung on "the accursed tree," yet He never ceased to love and delight in Him as the Son of His bosom who was perfecting the manifestation of His obedience in drinking the appointed cup of wrath for others. At the very moment that He was made a curse for us, He was likewise "an offering and sacrifice to God for a sweet smelling savour." Ephesians v. 2. God beheld in the Cross two things—the holy Substitute (whose essential perfectness was unchangeable), and the burden of sins which He substitutionally bore. Whilst thus bearing the burthen, His essential perfectness and personal excellency were unchanged ; for they were unchangeable. The personal excellency of our Substitute, could not even for a moment be either cancelled or altered by the burthen He voluntarily bore. To say that the Lord Jesus when made the Sin-offering was so brought into contact with sin, as in any sense to be commuted into sin, or to become personally defiled, or to be in the *actual* condition of the sinner, is

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to misconceive the nature of sacrificial substitution, and virtually to deny the essential sinlessness of the Holy One.

"We acknowledge and confess . . . that our Lord Jesus offered Himself a voluntary sacrifice unto His Father for us. Heb. x. 4—12; that He suffered contradiction of sinners, Heb. xii. 3; that He was wounded and plagued for our transgressions, Is. liii. 5; that He, being the clean innocent Lamb of God, was condemned in the presence of an earthly judge, that we should be absolved before the tribunal seat of our God; that He suffered not only the cruel death of the Cross (which was accursed by the sentence of God, Deut. xxi. 23; Gal. iii. 13), but also that He suffered for a season the wrath of His Father, which sinners had deserved. *But yet we avow that He remained the only well-beloved and blessed Son of His Father, even in the midst of His anguish and torment which He suffered in body and soul,* to make the full satisfaction for the sins of His people. After the which we confess and avow, that there remaineth no other sacrifice for sin; Heb. x. 26, which if any affirm, we nothing doubt to avow, that they are blasphemous against Christ's death, and the everlasting purgation and satisfaction purchased to us by the same."—*Confession of Scotland A.D.* 1560, *Art.* 9.

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III.

Christ's Voluntary Obedience unto Death.

We must be most careful to affirm that the varied aspects of Christ's sacrificial work, typically taught in the Burnt Offering, Meat Offering, Sin Offering, &c., were all concentrated in the one sacrifice on Calvary. They all found their completion at the same moment on the Cross. He was the Sin Offering at the same period that He was the Burnt Offering: and His service, under all these aspects, was alike *voluntary*. To say that any part of His service was not voluntary is to say that it was constrained.

IV.

The Life of Christ Vicarious as well as His Death.

It has been rightly said that we owe unto God a double debt—a debt of obedience, and (seeing that in *that* we fail) a debt of penal suffering. Unless these two debts are discharged, we cannot be set right in rela-

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tion to the claims of God's judicial courts: and these debts can only be discharged by the vicarious obedience and vicarious suffering of a Divine Substitute. Consequently, they who deny the substitutional obedience of Christ instead of His people (an obedience rendered in life and on the Cross) reject a part of His work that is absolutely necessary to their justification and salvation. Apart from the one obedience of the one Substitute, none can be "constituted righteous." The imputation of the value of the obedience of Christ is as needful as the imputation of the value of His penal sufferings. He suffered in obeying, and obeyed in suffering; and so, wrought out the redemption of His people.

"*Our debt must be paid before we could be enriched.* We are indebted for our souls and bodies. We did owe more than we were worth. We were under Satan's kingdom. Therefore Christ discharged our debt. There is a double debt that He discharged, the debt of obedience, and the debt of punishment. Christ satisfied both. For the debt of obedience He fulfilled the law perfectly and exactly for us; and for the debt of punishment,

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He suffered death for us and satisfied divine justice." —*Sibbes:* "*The Church's Riches,*" Vol. iv., p. 501.

"Every sinner since the Fall is under a double obligation. He owes the Lord both perfect obedience, and, through his default, the penalty due for disobedience. Justice will not suffer any man to enter Heaven till this debt be paid . . . Man has utterly disabled himself from paying either the one or the other; he can neither obey perfectly nor satisfy for the least disobedience, and hereupon every son of Adam becomes guilty before God and liable to eternal wrath, without the least hope of recovery from and by himself. . . . But now the Lord out of infinite love to His elect, accepts of Christ, freely offering Himself to be their Surety, and to pay that for them which they were never able to pay themselves: and this He did by performing perfect obedience, which was the principal debt, and suffering death and the wrath of God, which was the penalty. Now this Surety's payment being accepted for those that believe, they are discharged, as though themselves had paid it."—*David Clarkson's,* "*Righteousness of Christ.*" Vol. i., p. 274.

[Clarkson was rector of Mortlake, Surrey, from which he was "ejected" by the Act of Uniformity in 1662. He was afterwards chosen as colleague to Dr. Owen, in the pastorship of his congregation in London: of which congregation on the death of Owen he became sole pastor.]

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The following is from Archbishop Ussher :—

"Now the satisfaction which our Surety bound Himself to perform on our behalf was a double debt, the principal and the accessory. The principal debt is obedience to God's most holy law, which man was bound to pay as a perpetual tribute to his Creator, although he had never sinned; but being now by his own default become bankrupt, is not able to discharge it in the least measure. His Surety therefore being to satisfy in his stead, none will be found fit to undertake such a payment but He who is both God and man.

"But besides this, we were liable unto another debt, which we have incurred by our default, and drawn upon ourselves by way of forfeiture and *nomine pœnæ*. For as 'obedience' (Luke xvii. 10: Rom. viii. 12: Gal. v. 3) is a due 'debt,' and God's servants in regard thereof are truly debtors; so likewise sin is a 'debt' (Matt. vi. 12: Luke xi. 4), and sinners 'debtors' (Luke xiii. 4: Matt. xviii. 26) in regard of the penalty due for the default. . . . Therefore our Surety, who standeth chargeable with all our debts, as He maketh payment for the one by His active, so He must make amends for the other by His passive obedience. He must first 'suffer' (Luke xxiv. 26) and then enter into His glory." *Ussher:* "*Incarnation of the Son of God.*" (Works, iv., pp. 591 and 595.)

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V.

Everything Needed for Justification was Completed when Christ Died.

The Scripture emphatically declares that the justification of believers is due exclusively to the work which their great Substitute finished on the Cross. There He bore the appointed curse for them—there also He presented Himself as a sacrifice and offering to God for a sweet-smelling savour. To teach, therefore, that our justification does not rest upon Christ's work accomplished on the Cross, but on something subsequent to the Cross, is to reject that which the Scripture reveals respecting the way of salvation. Consequently, we have earnestly to repudiate any form of doctrine that speaks of "justification in the risen Christ;" or that contrasts His death as "atoning," with His resurrection as "justifying;" or of God being "righteous in justifying us as new creatures in Christ risen;" for the Apostle expressly declares that we are justified not as "new creatures,"

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but as "*ungodly;*" (Rom. iv. 5,) and the Scriptures uniformly make Christ's substitutional work for us on earth, and not union with Him in resurrection, the *sole* ground of our justification.

It may be well for those who thus separate justification from the Cross, to remember that a kindred line of thought was adopted by the late Dr. Newman, just at the moment when he took his final step into the abyss of Romanism. In a sermon entitled "*Christ's Resurrection the Source of Justification,*" we find expressions such as these:—

"Christ atoned in His own Person; He justifies through His Spirit. p. 238. . . . . When on His ascension He became a life-giving Spirit, in the power of that Spirit He came to us to justify us as He had been justified. Hence the force of St. Paul's expressions . . . concerning 'the exceeding greatness of God's power to us-ward who believe according to the working of His mighty power which He wrought in Christ when He raised Him from the dead;' and the blessedness of 'knowing Him and the power of His resurrection;' and again our being 'made alive together with Christ and raised up to-

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gether and being made to sit together in heavenly places in Christ Jesus.' p. 239. . . . When St. Paul says that our life is hid with Him in God, we may suppose him to intimate, that our principle of existence is no longer a mortal, earthly principle, such as Adam's after his fall but that we are baptized and hidden anew in God's glory, in that Shekinah of light and purity which we lost when Adam fell, that we are new created, enriched, transformed, spiritualized, glorified in the Divine nature, that through the participation of Christ, we receive, as through a channel, the true presence of God within and without us, imbuing us with sanctity and immortality. *This* is our justification, our ascent through Christ to God, or God's descent through Christ to us; we may call it either of the two; we ascend unto Him, He descends unto us; we are in Him, He in us; Christ being the One Mediator, the way, the truth, and the life, joining earth with heaven. And this is our true Righteousness—not the mere name of righteousness not only forgiveness or favour as an act of God's mind, not only sanctification within (great indeed as these blessings would be, yet it is somewhat more)—it implies the one, it involves the other, it is the indwelling of our glorified Lord."—DR. NEWMAN, p. 252.

It is obvious that whether we say that we are justified because of being in Christ

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risen, or because of His being in us, we do in either case, deny (on the same principle on which Rome denies) the sole justifying efficacy of Christ's work finished on the Cross: and thus all that the fifth of Romans and tenth of Hebrews teaches is utterly nullified.*

---

* "Rom. iv. 25, plainly teaches that our Lord 'was delivered *in consequence* of our offences, and raised again *in consequence* of our justification.' The preposition in each case is the same, so that just as His death resulted from His bearing our sins, so did His resurrection result from the accomplishment of that propitiation whereby we receive pardon and peace. . . . The Cross was the last place where He had to do with sin; the shedding of His blood, the laying down of His life, was the payment of the full redemption price. He Himself bore our sins up to the Tree; but on the completion of His sacrifice, all that He had to do with sin was ended; and He was laid in the grave, not as *then* the sin-bearer, but as the Holy One who *had borne* the full penalty. Of this the resurrection was the full proof. If the weight of sin rested on Him when buried, how could it have been removed? It is true that our sin had

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VI.

The Representative and Personal Condition of Believers Distinguished.

Although it is true that believers are *representatively* in Heaven, for they are "seated in heavenly places *in Christ Jesus*," who is their New Covenant Head, as well as their risen Priest and forerunner; and although this association with their risen Head in glory, does at present open to them new and blessed spheres for faith, hope, and joy; and does ultimately surely result in their personal entrance into glory, perfected in the likeness of their risen Lord; yet believers

---

laid Him in the grave, because He had died to put it away: but it was no longer on Him when He was there. On Rom. iv. 25, see *as to this point*, Bishop Horsley's Sermon. (Nine Sermons on our Lord's Resurrection, &c., p. 249, 1822.)" Note by Dr. Tregelles, on page 65 of his recent pamphlet, entitled, "The Hope of Christ's Second Coming: How it is Taught in Scripture, and Why?" Houlston & Sons, London.

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have a personal existence on the earth, as well as a representative standing in the Heavens : and such personal existence is in every way carefully to be distinguished from their representative condition above. Our present condition of being is complex (for we have in us "the new man" and "the old") : many principles therefore, and precepts which can have no application to us when this complex condition terminates, are essentially needful to us whilst it continues. To neglect such parts of Scripture as are intended to bear on us whilst on earth, on the plea that we are altogether raised above and beyond their scope because of our union with Christ in heavenly places, is to set aside the light that can alone direct our steps into paths of wisdom, righteousness and peace.

VII.

Covenant, Priesthood, Mediation, and Confession.

Any form of doctrine must be false which teaches, or which involves by necessary in-

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ference, that believers are *not* connected with Covenant, Priesthood or Mediation ; or that denies that believers should confess their sins as well as their sinfulness ; or that affirms that the petition " forgive us our trespasses," is unsuited for those who have found acceptance through the blood of Jesus.

VIII.

On Rightly Dividing the Word of Truth.

It is of great importance rightly to divide the Word of Truth, by appropriating to the various bodies treated of (whether they be Jew or Gentile) those parts of Scripture which respectively pertain to each. Thus Christendom, that is, the present professing Christian body, has certain parts of Scripture appropriated to its history. The prophetic parables of Matthew (such as the wheat and tare field ; the net enclosing good and bad fishes ; the wise and foolish virgins ; the faithful and evil servants ; the sheep and the goats), are examples of this. These

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parables pertain not to the Jews; nor to the heathen; nor to infidels such as those who will avowedly worship Antichrist; inasmuch as neither Jews, nor heathen, nor infidels, profess either to acknowledge or to serve Christ. They do not *pretend* to belong to His kingdom.

In reading these parables, we have to remember first, that they all distinctly teach us that true and false profession continues in the earth until the end of the age: at which time true and nominal professors are *simultaneously* removed from the earth, so that all Christendom, in a moment, ceases to exist.

Secondly, we have to remember the solemn truth that all those who continue to the end mere nominal professors will perish everlastingly. In each of the parables above referred to, the doom of those who are cast out of the kingdom (whether as tares, or bad fish, or foolish virgins, or evil servants, or goats), is perdition—even departure "into everlasting fire, prepared for the Devil and

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his angels : " nor would it be possible to affirm that a mere temporary judgment or a temporary exclusion from the Lord was denoted by the expressions used, without establishing a principle of interpretation that would lead to the entire rejection of the doctrine of eternal punishment.

IX.

Prospective Instructions by our Lord in the Four Gospels, Designed for the Church of God.

To affirm that any of the *prospective* instructions given by our Lord to the twelve Apostles in either of the four Gospels are Jewish, and not intended for the guidance of His Church, is to teach a novel and dangerous doctrine, tending to undermine the foundations of our holy faith, and is in direct contravention of the parting words of our Lord, as recorded in the last two verses of Matthew's Gospel, " Go ye there-

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fore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: and lo, I am with you alway, even unto the end of the age (αιωνος). Amen." Matthew xxviii. 19.

X.

Complete Equality of the Apostles, and their Writings.

It is also erroneous and dangerous to affirm that the Apostolate of Paul was of a higher order than that of the Apostles who preceded him; or to say that the instructions conveyed by the Pentecostal Apostles, either in the Acts or in their Epistles, were *Jewish*, and of a lower order than those communicated through the Apostle Paul. That Apostle constantly and earnestly affirmed the complete identity of his testimony and doctrine with that of the twelve Apostles

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who preceded him. "Therefore whether it were I or they, so we preach, and so ye believed." 1 Cor. xv. 11.

We have, therefore, always to maintain that all the Epistles, whether written by Paul, or by any of the twelve Apostles, are equally, and in the same sense, *Christian* Scripture specifically addressed to the Church, and as such to be reverenced and obeyed. The same is to be affirmed of all the instructions transmitted to us by the Lord in either of the four Gospels.

XI.

Old Testament Saints not Excluded from the Church of God.

The Old Testament Saints, although they lived before Christ was manifested, were washed in the same blood and quickened (by the same Spirit) with the *same* life as we, who live after His manifestation: for Christ was "the Lamb fore-ordained," and the promise of life in Him was "given before the world was." Titus i. 1. Thus God

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anticipatively recognized the redemption and life that were, in due time, provided and manifested in Jesus. All the family of faith receive redemption and life in the same Emmanuel; and hence their essential unity, whatever the Dispensation in which they serve.

It is true, indeed, that the Dispensational condition of the Old Testament saints who were placed under the Law as a school-master, differed greatly from our own. Although sons and heirs as truly as we, yet, whilst under that "school-master," they "differed nothing from servants." Gal. iv. 1. They had not the feelings, apprehensions, and joys of sons. The Spirit was given to them as the Spirit of "servantship," (δουλειας, Rom. viii. 15), and not as the Spirit teaching them to say, Abba, Father. Thus, as regards knowledge, communion with God, and apprehension of the things freely given to us by Him, there is great difference between our present privileges and those of our brethren who preceded us in the path of faith; but the distinctions of earth, whether

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natural or Dispensational, are not to be transferred into Heaven, so as for Heaven to be made a transcript of the differences that prevail below. A unity has, by the wisdom and grace of God, been provided in Christ, that overpowers the temporary distinctions of earth: and thus the eternal unities of John xvii. and Ephes. iv. finally become the portion of all the redeemed.*

* No chapter can more plainly teach the everlasting unity of the Old Testament saints and ourselves, than the eleventh of Hebrews. We are there taught that they looked for the same heavenly country and heavenly city as we. Yet God, in the provisions of His grace for *us*, having appointed that they should not be perfected in their final glory apart from us (χωρις ἡμων) they died without receiving the accomplishment of the promises—for which accomplishment they still wait—God having made a better provision concerning us than to allow that they should receive the promised glories before we have been added to them. When the last elect vessel of grace in the present dispensation shall have been gathered into the fold of faith, and so joined those that have gone before, then "the Church of the first-born ones" being complete, shall together enter in resurrection, on their appointed glories.

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XII.

The Completion of the Church of the Firstborn Ones previously to the Completion of the Church as a whole.

Holy Scripture teaches that "the Church of the first-born ones" † is complete at the period of the first resurrection, 1 Cor. xv. 23: but that the Church, as a whole, is not complete until the period of the last resurrection: after which "the Holy City, new Jerusalem, prepared as a bride adorned for her husband" (Rev. xxi. 2), and elsewhere declared to be the mother of all the family of faith, *i.e.* of all the redeemed (Gal. iv. 26), will be introduced into that new earth which will be created *after* the Millennial heaven and earth have passed away—in which new earth, nothing that has the form or fashion of "the first Adam" will any longer be; for everything *there* will be in conformity with the glory of "the Second Man," the "*Last* Adam," who is "from Heaven."

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† εκκλησια πρωτοτοκων. Heb. xii. 23.

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XIII.

Union of the Saints of all Dispensations in their final Condition in Glory.

To teach that the Church *in its final condition in glory*, includes only the saints of the present Dispensation; and that Abraham and the Saints of the Old Testament, as having been whilst on earth less instructed in the mystery of Christ, are to be *excluded* from the Church, is to make the Church's glory dependent on its knowledge and experience here, communicated by the Holy Ghost, and therefore, on something other than the Person and work of the Redeemer; so that that which the Scripture reveals respecting the efficacy and result of Christ's redemption is hereby set aside. The Church would, in that case, have to seek its *title* for its distinctive glory, not in the preciousness of the blood wherewith it is purchased, but in something wrought in it or communicated to it by the Holy Spirit here: and they that are of faith could no longer

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say that they are "blessed WITH faithful Abraham."

The Seventh Article of the Church of England most truly says :—

"The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. WHEREFORE THEY ARE NOT TO BE HEARD WHICH FEIGN THAT THE OLD FATHERS DID LOOK ONLY FOR TRANSITORY PROMISES. Although the Law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding no Christian man whatsoever is free from the obedience of the Commandments which are called moral; [wherefore they are not to be hearkened unto who affirm that Holy Scripture is given only to the weak, and do boast themselves continually of the Spirit, of whom (they say) they have learned such things as they teach, although the same be most evidently repugnant to the Holy Scripture]."

The words in brackets formed part of the Article (then the 19th) as promulgated in 1552, but were subsequently omitted.

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XIV.

The Spiritual Blessings of Israel in the Millennium belong to Believers now.

The *spiritual* blessings of believers who shall live on earth during the Millennium, are identical with those that pertain to ourselves as believers now. The millennial saints will be brought under the same covenant of grace as we; they will be washed in the same precious blood; will be united with the same risen Lord; will be sealed and sanctified by the same Spirit; and will finally be changed into the same heavenly likeness to Christ in glory. To affirm otherwise, is virtually to say that there are two kinds of Christianity, two Gospels, two ways, and two ends of salvation.

XV.

Expectation of Events Predicted in Scripture as Antecedent to the Return of the Lord, not a Sin but a Duty.

To affirm that it is injurious to the soul of a believer to be led to expect any event

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as necessarily *antecedent* to the return of the Lord Jesus, is to condemn the teaching of the Lord and of His Apostles; inasmuch as it can be proved that they did teach those whom they addressed, to expect such *antecedent* events. See John xvi. 1, 2; John xxi. 18, 19; Acts xx. 29; 2 Peter i. 14, 15; 2 Tim. iv. 6; 2 Tim. iii. 1; Matt. xxiv. and xxv.; Luke xxi.

XVI.

The Return of the Lord not Secret but in Manifested Glory.

To affirm that the Advent of the Lord will be *secret*, or that the world will be so unaffected by it as for its evil to advance and attain its matured development *after* that Advent, is to teach a doctrine contrary to the Word of God; for the Scripture uniformly declares that the advent of the Lord will be in manifested glory. "As the lightning cometh out of the east and shineth even unto the west; so shall also the coming

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of the Son of Man be." Matt. xxiv. 27. "He shall descend from heaven with a shout, with the voice of the archangel and with the trump of God." 1 Thess iv. 16. "He shall come in His own glory, and in His Father's, and of the holy angels." Luke ix. 26. Moreover, all who shall have fallen asleep in Jesus, will, at that moment, arise in glory, and all the living saints are to be changed– "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 52. Events such as these necessarily preclude the possibility of the Lord's Advent being secret.

Furthermore, the Scripture expressly declares that the time when the suffering people of Christ are to receive "rest" or "relief" (ανεσιν) from their sorrow is "when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance." 2 Thess. ii. 7.

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XVII.

No Lengthened Interval between the Coming of the Lord FOR His Saints, and their Coming WITH Him.

The taking the saints to meet the Lord in the air, and their thence coming with Him, are connected events—so *closely* connected that no *appreciable* interval exists between them; that is to say, no interval in which any event is by the Scripture interposed. The expression used in 1 Thess iv. 17, and translated "to meet," means not only to meet, but to meet with the purpose of accompanying the person met, to the place to which He is proceeding. When the saints meet the Lord, He will be coming to execute the appointed judgment on "them that destroy the earth." They will meet Him in the air and come with Him to the earth, for "His feet shall stand in that day upon the Mount of Olives. . . . the Lord my God shall come, and all the saints with thee." Zech. xiv. 5. *After* the execution of the judgment decreed, He will take His saints

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to their destined sphere of Heavenly glory, and assign to each their appointed place in His glorious kingdom.

Thus, on the same day He shall come *for* His saints, for they shall be caught up to meet Him in the air: and He shall come *with* His saints, for they shall accompany Him to the earth. "It shall be ONE Day which shall be known unto the Lord." Zech. xiv. 7.

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CATHOLICITY,

IN A DISPENSATION OF FAILURE,

A SURE TOKEN OF APOSTASY,

BY

BENJAMIN WILLS NEWTON.

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ADVERTISEMENT.

THIS pamphlet, being the substance of a lecture given by me in London nearly fifty years ago, has been republished for the third time. The present edition has been revised, and some alterations and additions have been made; but the general character of its original statements remains unchanged.

If its warnings were needed fifty years ago, much more are they needed now!

Although for more than sixty years I have expected the advance of evil, and known that it will culminate in an apostasy far greater and more terrible than any that has yet been, yet I did not expect in my own lifetime to see manifestations of its progress so fearful and deadly as are now being developed, especially in our own once favoured land. If we are unable or unwilling to learn the awful lesson taught by the signs of the present hour, we have reason to fear that all efforts to receive instruction in the things which Scripture reveals respecting the future, will be frustrated. There is such a thing as judicial blindness. In the history of Israel thrice was the following declaration made: first, by the prophet, then by the Lord Jesus Himself, and afterwards by the Apostle Paul—

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"Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Isaiah vi. 9, 10. See also John xii. 40, and Acts xxviii. 26, 27. Shall Israel be subject to a dealing such as this, and shall Christendom, which also has "not continued in God's goodness" be exempt? We, Gentile Christians, are emphatically warned that a special time of temptation is coming "upon the whole world to try them that dwell upon the earth;" yea, more, Gentile Christians are warned of the advent of one whose coming shall be "after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." II. Thess. ii. 9-12.

It is true indeed that Israel have not finished their course of evil, and will be pre-eminently involved in that great hour of delusion which is about to come on Jew and Gentile alike. A mighty magnet is, by God's permission, to be placed in the midst of Human Society. It will be a mighty centre of attraction, and all will fly to it, and cleave to it, who are not preserved

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by the special grace of God through Christ. The present "withdrawal" *from* God, and *from* Christ, and *from* the Scripture, will soon be evidenced to be withdrawal unto Antichristianism and Antichrist. Will the world-wide assemblage that is about to be gathered at Chicago be safe? Have they no need to meditate on the future and on God's delineation thereof in Holy Scripture? Have they reason to think that they will not fall within the scope of the following awful passage? "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the Gentiles [*goim*] that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. THEN [and not till then] will I turn to the people a pure language." Zeph. iii. 8, 9.

These truths are doubtless bitter, and they lead into that kind of path that Jeremiah trod. But are we so blind as not to see the honour and blessedness of that path? Indeed, is any other path safe? If we are not with Jeremiah shall we not be the companions of Pashur who set himself against Jeremiah and his testimonies, and whose name was changed into *Magor-missabib*, that is, *Terror round about*? How awful is such TERROR when judicially sent by God. Baruch, on the other hand, loved and followed Jeremiah, and wrote down his words, and maintained them, and though Baruch tasted of the cup of sorrow, he

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was specially remembered, and specially comforted by God. "The word that Jeremiah the prophet spake unto Baruch, ... Thus saith the Lord, the God of Israel, unto thee O Baruch; thou didst say, Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest. Thus shalt thou say unto him, The Lord saith thus: Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land. And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest." Jer. xlv.

May God grant to all who fear Him, Baruch's path, and Baruch's blessing.

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CATHOLICITY, ETC.

"And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, it is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear." And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." Exodus xxxii. 17—20. "And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the Congregation. And it came to pass, that every one which sought the Lord went out unto the Tabernacle of the Congregation, which was without the camp." Exodus xxxiii. 7.

"Thou wilt say then, the branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off; and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity: but toward thee, goodness, if thou continue in his goodness: OTHERWISE THOU ALSO

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SHALT BE CUT OFF. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. . . . And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 19—26.

I have recently endeavoured to direct your thoughts to the consideration of another Age, a Dispensation not yet come, when, to use the words of the passage just read, "*there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.*" (Rom. xi. 26.) We have seen that Israel will be the first NATION upon earth that will truly own the name of Christ; precedence being granted to them in this, as in other things. Individual Israelites, when Christ came, were the first to acknowledge Jesus as the Christ, and in like manner, Israel *as a body*, shall become the first truly Christian NATION upon earth. To them the Prophet refers when he speaks of the earth being made to "*bring forth in one day*," and of "*a NATION being born at once.*" (Isaiah lxvi. 8.) And again; where it shall be said to Jerusalem, "*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee*," we are told that at that very moment, "*darkness shall cover the earth, and gross darkness the peoples;*" in other words, the peoples, *as peoples*, remain in darkness until Israel first has been gathered into light. Allusion is often made to this in the unful-

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filled Psalms which belong to repentant Israel. Psalm lxvii. is an example. "*God be merciful unto US* [Israel], *and bless US; and cause His face to shine upon US; that thy way may be known upon earth, thy saving health among all nations. . . . God shall bless US; and* [then] *all the ends of the earth shall fear Him.*"

We have seen also, that the hour of Israel's conversion is to be marked with events such as the earth has never yet witnessed. For example, Satan is to be bound. Power, almighty power, put forth immediately by the hand of God, is to bind that mighty Enemy: for "who," said our Lord, "can spoil the goods of the strong man unless he first bind the strong man himself?" The saints also who sleep, will at that same hour, arise in glory. Abraham, and Isaac, and Jacob, and all the Prophets, and the Apostles, and all who have ever feared the name of God, "both small and great," will then arise in the resurrection of life. "Thy dead men," says the Prophet, speaking to Israel, "thy dead men shall live, my dead body shall they arise": * and

* This is an interesting passage, and should be translated thus: "Thy [Israel is addressed]—thy dead shall live, my dead body they shall arise. Awake, and sing, ye that dwell in dust, for thy dew is as the dew of lights (see Hebrew) and the earth shall cast forth mighty ones." All the dead saints of Israel, together with all others of the family of faith that have fallen asleep in Jesus (See 1 Cor. xv. 23) shall rise in the first

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again, "death shall be swallowed up in victory" (Isaiah xxv. 8)—words used by Isaiah to notify one

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resurrection as part of Christ's mystical body. As soon as the trumpet that announces the descent of the Lord into the air shall sound, the dead saints shall arise. It will be a moment of utter darkness, for all natural sources of light will have been withdrawn. Yet, suddenly, the earth shall be radiant with the brightness of unearthly glory, for the bodies of myriads of saints shall start from their graves glorified in the likeness of the glory of their risen Lord. Thus the earth will be clothed, as it were, with a garment of heavenly light far greater, and more excellent than the light that is spread over it when the rising sun shines forth upon the morning dew.

The last clause should be translated, "the earth shall cast forth mighty ones," or "giants." Rephaim (See Hebrew) were an ancient people of the Canaanites famous on account of their gigantic stature. See Gesenius, who also observes that the word *Rephaim* in a wider sense appears to have comprehended all the giant nations of Canaan. When the time comes for this verse to be fulfilled, all *the giants of earth* shall quail and perish in the presence of the raised and glorified *giants of God.*

It must not be supposed, however, that the brightness that will thus briefly clothe the earth at the resurrection of the saints is other than momentary. They are caught up to meet the Lord in the air and to come with Him in the train of His glory, so the utter darkness in which the earth will find itself, will stand in fearful contrast to the brightness of the consuming glory with which it will be confronted. This contrast probably is that which is referred to by the remarkable words found in the commencement of Zechariah xiv. 6, which some translate "brightness and congelations."

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of the chief events of blessing that is to mark the day of Israel's national forgiveness, and explained by the Apostle Paul as meaning the resurrection of the saints in glory. (1 Cor. xv. 54.) Thus, too, Zechariah speaking of the same hour of Jerusalem's forgiveness, says, "*His feet*," that is, the feet of Christ our Lord, "*shall stand in that day upon the Mount of Olives . . . the Lord my God shall come, and all the saints with thee.*" They will be with Him when His feet again stand on Olivet, because they will have been caught up to *meet* Him in the air, and so shall come with Him, not indeed to remain on earth as dwellers thereon (they will never again have earth as their home, Heaven will be their home, and the home of their risen Lord) nevertheless, the earth will be subjected to their power, for it will be subjected to *His* power ; and they are to reign with Him. No one can doubt this who believes that Daniel was a Prophet of God, and compares the 18th, 22nd, and 27th verses of the seventh chapter of his Prophecy.

The hour of Israel's blessing too, is the time when creation is to be freed from that bondage to corruption under which it has so long groaned. It will be the great moment of the application of the power of redemption to all things redeemed in the earth beneath ; when God's hand will effectually use the power of Christ's redemption, so as to make not human life only, but all created life throughout the whole

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earth, sing and rejoice before Him. This is the hour of which it is said, that "*He shall open His hand to satisfy the desire of every living thing;*" when "*Truth shall spring out of the earth, and Righteousness shall look down from Heaven.*" And if you will refer to some of the Psalms, and read any of those which commence with such words as these; "*The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof*"—such Psalms you will find to be altogether future. *As yet they are unfulfilled.* The word "reign" in these passages does not mean the providential control merely which the Lord Jesus now exercises over all things whilst seated on the throne of God, "*waiting till His enemies be made His footstool;*" but it is "*reign*" in the same sense as in that remarkable passage in the Revelation which I have so frequently quoted. "*We give thee thanks, O Lord God Almighty, which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged,* and that thou shouldest give*

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* The word "judged" as here used, denotes the first discriminating action of God towards the dead in raising those who have fallen asleep in Christ, and allowing the bodies of all others to remain in the dust till the hour of the general resurrection. All who are raised in the First Resurrection will be, by that fact, adjudged to be His people: those who remain in the graves will be marked as belonging to the lost.

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reward unto thy servants the Prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth." (Rev. xi. 17.) Are these words fulfilled? Are they who morally destroy the earth destroyed? Is reward given to the servants of God? Is the resurrection passed? If not, the sovereignty of the world hath not yet become the sovereignty of our Lord and of His Christ, and in that sense, He doth not yet "reign." Yet this is a passage which Rome loves to chaunt in the midst of her pompous celebrations as if it were fulfilled: and I grieve to add, that even Protestants, as if blinded by the same spirit of delusion, have herein copied Rome. Is it not marvellous that any should venture to use these solemn words, and deceive themselves into the belief that they have been fulfilled? Read them carefully over: meditate on them; and say whether they have been fulfilled. Have all who fear His name, both small and great, received their reward? Do they stand in their glory? Have the nations been "angered" because brought under the conscious sense that "the sovereignty of the world has become the sovereignty of our Lord and of His Christ?" Ah! no. But there is an hour coming when every heart will be conscious of it: when they will indeed know that the sovereignty of the world has passed to God, and to His Christ: when the bitterness of hopeless rage will fill the breast of the rebelling nations, and when, like the unre-

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penitent among Israel, "*they shall fret themselves, and curse their king and their God, and be driven to darkness.*" (Isaiah viii. 21.) It will be their last hour of anger, for the time will have come "to destroy them who destroy the earth," that is, who destroy it by perverting the purposes of God's blessing in it. But is that hour come? No: the earth is still marred, and in that sense destroyed by human evil. It groans under a load of iniquity; the gifts of God's goodness are perverted; and they who fear His name, both small and great, instead of receiving their reward, are afflicted, despised, hated. Jeremiah's position is their position. They wait enduringly. Is it not, then, a fearful delusion for these words to be now sung joyously as if they were already true? Is it not fearful delusion for any one to open the Scripture, and to go through it, and to read the Psalms, and all the many prophecies that pertain to that hour of coming glory (and one-third of the Scripture does pertain to that hour, and to the events that follow it) is it not fearful blindness to expound such passages as if they were already fulfilled? It can only be described by saying, that darkness is so mistaken for light, evil so little distinguished from good, that the reign of Satan who is *now* "the Prince of this world"—the Ruler of the darkness of this present age, is actually mistaken for the reign of the Lord our God. This is a sin with which Christendom as a whole, and not merely Popery, is chargeable;

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though Popery, perhaps, has hitherto made the most deadly use of the delusion. The false application of millennial texts has been one of the chief means whereby they have rivetted their shackles on men's minds. They have greedily seized on millennial texts, and have reared the throne of their glory on them. I opened lately their authorized Catechism, the Catechism of Pope Pius IV., and began to count the millennial texts thus perverted; but their number wearied me, and I stopped. They quote these texts (all of them stolen from Israel) in order to prove *their* title to supremacy in the earth; arguing that Christianity is appointed by God to be universal; that it is to be national; that the reign of Christianity is to unite temporal and spiritual power under one recognized Head. Abstractedly, this is true. Who can deny it? Is not Christianity, *when it shall have its proper standing in the earth*, to combine spiritual and secular power? Do you suppose it possible whilst these two branches of power are dissevered, for human society to prosper? Can principles that are to guide men religiously be derived from one source, and principles that are to guide men secularly be derived from another; or can discordant hands apply them? That surely would be a virtual dethronement of God. His power has for its object the control—the perfect control of all over whom He rules, so as to bring them into perfect conformity with His will as respects all the circumstances of their being. He is

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the God of Truth, and Truth is but the name for principles that flow from Him, whatever those principles may be. It matters not what their subject-matter is. It matters not whether they concern a straw, or an archangel. There must be some eternal principles that concern both—something that *is* right and true, and something that is *not* right and *not* true, respecting both. So long as the heart sees anything out of its right relation to God, it is so far under the power of falsehood. If hearts cannot be regulated spiritually without principles that come from God, so neither can human life outwardly be rightly ordered without principles that come from God, and that are applied by Him. All the high sources of authority must be really and truly under subjection to Him. His principles, religiously and secularly, must be supreme, and the right liberty of man be found compatible with that supremacy, or else the foundations of all things must ever remain out of course, even as at present they are. But are they always to remain out of course? Has not God appointed a time when He who is our Melchizedek, being both Priest and King, shall, as Head over all things, supremely regulate the Church, the World, and the Universe; all things being put into subjection under His feet? For though Heaven will be His home, yet He will as truly be the recognized source of legislation on the earth as when of

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old on Sinai He legislated for the people whom He had chosen.

Popery, therefore, does not assert anything that is abstractedly untrue when it says, that there *ought* to be the union of the Throne and the Priesthood. Doubtless, the Mitre and the Crown *should* rest upon the same brow, and by-and-by they will; but *never* in this present Dispensation. In this Dispensation God intended that they should be separate—separate and contrasted: as separate as the "upper chamber" at Jerusalem from the halls of Caiaphas, or of Cæsar. But Popery willingly blinds itself to the character of this present age, and grasps at the power which Satan proffered vainly to our Lord and Master.

Nor is Protestantism guiltless. Protestantism has not unfrequently assailed the abstract truth which Popery has perverted, and has said that secular and religious power neither should be, nor will be united in one Person on the earth: or, if they have not done this, they have dreamed of progress now, as if the governmental principles at present in operation under their hand only needed to be developed and matured in order to bring in universal blessing. They have refused to believe that agency is needed other than that which at present is operating, in order to effect the subjection of evil, and the triumph of righteousness and truth. Speaking generally, I fear, there is as little truth in Protestant thoughts as in Papist, touching these things, though Protestantism which has hitherto owned the supremacy of Scripture,

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has not like Popery, excluded itself from the enlightening and corrective power of Truth.*

Then, again, with respect to Truth becoming in this Dispensation Catholic, that is, universal: it is true that the Scriptures do speak of a period when Truth shall be universal. It is said of Israel as a people, that they "*shall be ALL righteous*," (Isaiah lx. 21) : that "*they shall blossom and bud, and fill the face of the world with fruit.* (Isaiah xxvii.) There shall also be a visible centre whereby the order of God's Truth, secularly and religiously, shall be maintained. "*It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it, and many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*" (Isaiah ii. 2-3.) There will be true Catholicity then; Catholic unity; Catholic testimony; Catholic Headship. It will be found in Israel, and in Israel's Head. Christ shall sit as a Priest upon Israel's throne. But where in the Scripture do we read of such Catholicity now? Do we not read that in this Dispen-

* This I could say some years ago. I can no longer say it now. Large sections of Protestants are now assailing and trampling under foot the Word of the living God.

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sation there would be a *general* departure from God; that Christianity itself would be corrupted, and Catholicity become the sure mark of departure from God? Where, in the Prophetic history of this Dispensation do we read of *its* Catholicity being of God? On the contrary, we read that the way of destruction is broad, and the way of life narrow; that at present, "they who would live godly in Christ Jesus must suffer persecution"; that as "*it was in the days of Noah, so shall it be when the Son of Man is revealed*"; that "*because iniquity shall abound, the love of the greater part*" of Christ's own people [for they only have love] τῶν πολλῶν, "*shall wax cold.*" Truly there is to be a Catholicity in this Dispensation, but a Catholicity of departure from God.

Would that Protestants had remembered this! Not unfrequently they have spoken and written as if Catholicity was one of the appointed marks of Truth during the present Dispensation. The Papists have seized on this admission, and asked triumphantly whether it can be denied that this mark, primarily and principally, attaches to them. Moreover, say they, (I quote the words of the Catechism of Pius IV.) "God promises that after the coming of our Redeemer, the Church shall never ERR": "This is my covenant with them, saith the Lord: My spirit that is upon thee, and my words which I put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith

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the Lord, from henceforth and for ever" (Isaiah lix. 21)—an unfulfilled millennial text stolen from Israel! Such arguments can only be answered by distinguishing the future from the present Dispensation; and by showing that all who prove their title to Catholicity now, in a Dispensation that has gone wrong, do hereby adjudge to themselves the sure token of apostasy. But if it be once admitted that Catholicity is now to be the mark of real Christianity, and that true Christianity is in this dispensation to become supreme, then they who can boast of superiority in numbers, and of having gathered the greatest number of nations within their pale, and of having preserved the semblance of centralized authority and unity, will soon prove to minds generally, that they have no unimportant tokens of being the true Church of God; and the skilful perversion of millennial scripture will deepen the delusion. An apparent weight of truth, sustained seemingly by quotations from Scripture, is thus thrown into the scale of falsehood. What then is our testimony concerning these things? It is this: that God never said, nor ever intended that there should be an universal gathering into the fold of Christ during this present dispensation. The words of our Lord are, "Fear not LITTLE flock." How could that be warned and counselled as *little* which was intended to be *universal?* The flock of Christ is described as few and feeble: set also in the midst of countless enemies ravening around them

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like roaring lions. And what did St. Paul say when the elders of Ephesus stood weeping around him? It was an hour when he greatly desired to comfort them; he wished not to add to their tears, yet what did he say? "*After my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them*"—a dark and sorrowful picture. "*Grievous wolves and seceders*" were those with whom Catholicity was to be found as soon as the corruption became general; which it soon did. And then again, when Timothy's heart was sinking (and St. Paul sought to comfort him, bidding him be of good courage and to be strong *in the grace* which was in Christ Jesus), yet what did St. Paul say to Timothy? Just exactly what he said to the elders of Ephesus, namely, that he was about himself to die; that perilous times would come; that men would heap to themselves teachers having itching ears, and be turned away from the truth, and be turned unto fables, and that evil men and seducers should wax worse and worse. Such was the prophetic picture of the Catholicity then about to be.

As regards the nations being gathered universally into the fold of Christ during the present dispensation, such a thing was never spoken of either by the Lord or His Apostles. On the contrary, they distinctly said that the object of the Gospel as at present preached, is "*to take OUT of the Gentiles a*

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people." In the millennium it will be otherwise. It will not be "*a taking out of*" *the nations*, but a gathering in of the nations. Then as the great Melchisedek-King "*He shall sprinkle*" with His Priestly hand, not individuals merely, "*but many nations; the kings shall* [*reverentially*] *shut their mouths* [in His presence]: *for that which had not been told them shall they see; and that which they had not heard shall they consider.*" (Isaiah lii. 15.) Jehovah, according to His promise, will have inaugurated His King upon His holy hill of Zion. "*An innumerable company of angels, a general assembly.*" will be there, and also "the Church of the first-born ones," raised and perfected* in heavenly glory. The earth will have a true Metropolitan centre then—infallible and abiding; but it will not be Rome: it will be Zion and Jerusalem. Jehovah of Hosts "*shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously.*" That will be the season of the Catholicity of God.

But false Catholicity, the Catholicity of the present hour, spurns at, and derides these prospects, and refuses to "*go without the gate*," bearing the reproach of the rejected One. It loves to be within the gate in the rest and dignity of the city, enthroned in Palaces and in Temples which men's hands have builded for their own glory, and the glory of the God of this age. It is a fearful sin to reject the

* See Greek.

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testimonies of facts, and the testimonies of Scripture too. It is a fearful sin to pervert all that God has written respecting the present period of darkness and sin, and the coming Dispensation of righteousness and glory. It is a fearful thing that they whom God has appointed to suffer, should insist on reigning as kings. Yet this the perverted Church has done. By nurturing falsehood and evil in itself, it has sown broadcast, Scepticism throughout the world.

A strong sense of the contrast between the present and the coming Dispensation is one of the great strongholds against the power of Popery, and also of Scepticism. We must beware, therefore, of forgetting the marvellous events that are to usher in that coming age. I will again recount them. The manifestation of the Lord in glory; the resurrection of the saints who sleep; the release of creation from its groan; the conversion of Israel; the binding and imprisonment of Satan; the assumption by the Lord Jesus of the definite control and government of earth —a control that He will continue to exercise until all things have been effectually brought into subjection to His power. (See 1 Cor. xv. 25.) Such will be the wondrous characteristics of the new Dispensation. If we search the Scripture, holding these things in remembrance, we shall find new light poured almost on every page.

When once we have apprehended these things, we shall never dream of progress in this Dispensa-

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tion except, indeed, progress in evil. The Church in this Dispensation, like Israel in the Dispensation that preceded, early lapsed. A few days only after they came out of Egypt, Israel was worshipping around the golden calf, Moses being gone from them, and Aaron only remaining. Moses was their Captain; to him it pertained to lead Israel onward—to guide them toward their rest. The energetic power that was to stimulate and direct the activities of Israel, and to guard them against settling down into an evil rest; that was to lead them against the foe, and to advance them toward the land of their inheritance; all such character of energy was represented by Moses, the Captain of the Host of the Lord. With Aaron on the other hand as the Priest, were connected those more gentle agencies whereby mercy and refreshment, and needful rest, are graciously granted to God's people; a ministration most blessed when combined with the holy energies of onward progress, but destructive if perverted from its intended use, and made to minister to the lusts of those who, forgetting that they are in a wilderness, "*sit down to eat and drink, and rise up to play.*" This is what Israel did. They forgot Moses. Their own character, too, as the Host of the Lord and the inheritors of Canaan, was forgotten; the ministration of Aaron was suborned to serve the purposes of sin, and when Moses returned, he found them naked in the presence of their enemies, and dancing around the idol which their hands had

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made. So early, and so complete, was the fall of Israel. God did indeed listen to the voice of intercession. He did not finally abandon the nation of Israel; He determined to gather souls in it to Himself, but He significantly placed the Tabernacle of His governmental presence "without the camp," thereby indicating that there, and there only, God's blessing rested, and that there only His instruction was to be sought. Accordingly we read, "*And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp.*" There the cloudy pillar rested; there Joshua, the future Captain of the Lord's Host tarried. (See Exodus xxxiii.) So early was virtual separation required, not merely from Egypt, but from the ostensibly separated people of God. "These things," said the Apostle referring to this history of the golden calf, "*these things happened unto them for ensamples, and they are written for our admonition*, on whom the end of the ages is come."

The act of Moses (directed doubtless by God) in pitching the tent which represented the Divine place of government, without the camp of Israel, was an act pregnant with solemn and abiding instruction to all who fear God. Israel just before had been saved from Egypt, and separated into a position in which they were intended to typify, in their character and ways, a Body that grace through REDEMPTION had severed from that condition of ignorance, sin, and

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abomination, that marked, without exception, the whole world *naturally*. Israel professed to be separate from the ways of Egyptianized humanity, and to be separated unto God. They had just sung that Song of triumph which shall yet be sung again when that which is called in Scripture the *Redemption of Appropriation*, shall actually have come, and when they who shall rise in the First Resurrection shall have been actually brought into that crystal separation which is the heritage of all the true Israel of God. But was there any trace of such separation to be seen in corporate Israel when, naked in the presence of their enemies, they danced and sung in wanton revelry around the idol which their hands had made? No. They had apostatized from God, and separated themselves unto the Devil. Therefore, God separated Himself from them, and indicated *that* separation by causing the Tent of His holy government to be pitched without the Camp; thus declaring that they who, professedly separated by redemption unto God (for this was the place assumed when they ate the Passover) had brought themselves into a condition that required that God should separate from them, and not only separate from them, but mark them as those who had fitted themselves for destruction. And the Lord said unto Moses, "Thy people which thou broughtest out of the land of Egypt have corrupted themselves. They have turned aside quickly out of the way which I have commanded them; they have

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made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and behold they are a stiff-necked people; now then let me alone, let my wrath wax hot against them, that I may consume them; and I will make of thee a great nation."

Moses interceded, and Israel *as a nation* were not consumed; and God consented to own and to be with them corporately with the view of bringing ultimately to blessing a remnant which should be gathered out from amongst them. Nevertheless, the sword of judgment was to be unsheathed against them. It was unsheathed; and they were smitten, and three thousand fell, and the removal of the Tabernacle without the Camp (which was the next step taken) abidingly indicated for the future that the name "Israel" as a name of lasting covenant—blessing would for the future rest only on those who should be known by God as separated to the principles, and service, and worship, which the separated Tabernacle indicated. It was not on the Catholicity of the Camp that blessing rested. It rested only on *the few* who came out of the Camp, because they adhered to the principles, and doctrines, and practices which God had enjoined on His Israel; but which the Catholicity of the Camp had scorned and repudiated.

The separation of the Tabernacle from the Camp

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great lessons—one referring to the
r a continuous lesson ever bearing on
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we are considering was but the birth-
stasies of Israel. Since then, for nearly
years, transgression has been heaped
ssion. God has patiently laboured in
His Prophets, and Apostles, and His
been scorned, persecuted, and given
Yet the dread history is not yet com-
e Son, coming in His Father's name,
out and slain. Another coming in his
l in the power of hell (for he is said
f the bottomless pit—Rev. xi. 7) will
and glorified. THE Apostasy — that
atically the culminating hour of trium-
o have its centre in Jerusalem. There
st is to be worshipped, even in the
l. There "pride will blossom," and all
n in the seventh of Ezekiel will be
e Tophet will be manifested. "Tophet
old; for THE king it is prepared; he
leep and large; the pile thereof is fire
od; the breath of the Lord, like a
stone, doth kindle it." (Isaiah xxx. 33.)
e is in Zion, and His furnace in Jeru-
n xxxi. 9.) "For a fire is kindled in
nd shall burn unto the lowest hell, and
the earth with her increase, and set

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on fire the foundations of the mountains." (Deut. xxxii. 22.) The slaughter commanded by Moses when three thousand of the worshippers of the calf fell, is doubtless intended to prefigure (though it was a prefigurement that mercy limited both in character and in scope) the last great coming and still future blow. Then again God's Tabernacle will be by all recognised as set without the Camp, but it will be a Tabernacle of glory then—the dwelling for ever of the Catholicity of God—a Catholicity that shall then for the first time supplant in earth (and that for ever) the Catholicity of the Pit, whether that Catholicity be found in Apostate Christendom, or in Apostate Israel.

But although we must take great heed not to neglect all that the Scripture teaches respecting the culmination of iniquity and its doom, we must be equally careful not to neglect the present lessons that are now being taught to us by the way. Moses returned into the Camp of Israel, not to sanction its evil, not to enter into alliance therewith, not to blend evil and good, and to act upon principles of unholy compromise (this is what is now done in Christendom)—he returned as the Minister of God, clothed with His authority as King in Jeshurum, to act upon the principle now avowedly declared by God, namely, that all who were "of Israel" were not really the Israel of God for blessing; that the principle of severance taught by some coming out of the Camp

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to the separated Tabernacle, was an eternal principle on which God would continue to act from generation to generation, even until evil shall cease to be. Let us lay to heart these great and solemn Truths. Nothing can be more certain than that it is essential to the acceptance of our service that we should refuse all forms of compromise, that we should reject all commingleements of falsehood and truth, that in the midst of a Catholicity of evil we should not merely by protest, but by action, separate the precious from the vile. Under all circumstances, and in every Dispensation, the unchanging commandment of God has been, and is, and will be, "Come out from among them, and be ye separate, and touch not the unclean thing." Outward contiguity to evil cannot be avoided where a boundless contiguity of evil surrounds us, but the nearer the contiguity, the greater is the necessity for moral and spiritual contrast and opposedness. The servants of God must not only be FOR the Truth; they must also be AGAINST falsehood and evil, and that manifestly, and always. For this, grace can strengthen. Compromise is something unknown, except for condemnation, in the Courts of God.

If we carry our minds onward through the subsequent history of Israel, we find God ever acting on this holy principle of separation. The whole history of the Judges is the history of individuals raised up in the midst of universal corruption to maintain, not

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only by word but by deed, the testimonies of God, and to rally His people around the standard of His Truth. They dreamed not of protest apart from action. So also in the time of David. Where was David? Hunted in the wilderness; driven from rock to rock, and from cave to cave; few with him; all the Catholic strength of the day leagued with the wicked house of Saul, and David finding a precarious refuge in the cave of Adullam. Such was the relation of the Catholicity of the day to David, a man after God's own heart, because he sought the practical dominance of God's truth. And again, when we come to the days of Jeremiah, where then was the Catholic testimony of Israel? Jeremiah stood emphatically alone; not so many with him as with David in the cave of Adullam. The dungeon was his resting-place, for he refused to call evil good, and to say, Peace, Peace, when destruction was at the door. And after the captivity of Babylon had come, and the individual energy of Ezra and Nehemiah had, under God, recalled some amongst Israel to the land of their inheritance, few cared to obey the summons, and soon among those few again corruption reigned. The solitary voice of Malachi in vain called to repentance, and they who were on the Lord's side found themselves to be obliged to be virtually what the servants of God in the days of Moses were actually, without the Camp. And when at last a greater than Moses came, Catholicity was in the city with Caiaphas and Pilate, and Jesus

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was led to Golgotha. What kind of a guide would Catholicity in all these different periods have been? It would have set us against every servant of God; against the Judges, and Samuel, and David, Jeremiah, and the whole list of witnesses for Truth; it would have set us against the Lord Jesus Himself, and would have leagued us with the multitude when they cried, "Crucify Him, Crucify Him." What principle then can more distinctly come from Satan than that which bids us take Catholicity as a sign of the sanction of God at any past, or present period of the world's history. How could such a doctrine be reconciled with the words of the Apostle, "Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth, therefore, unto Him without the Camp, bearing His reproach, for here we have no continuing city, but we seek one to come." (Heb. xiii. 12—14.) This path, however, post-Apostolic Christianity despised, loathed, and abandoned, and so will it continue to be till the end of the Age shall come.

Accordingly, the Gentile Churches as soon as John, the last of the Apostles, died, lapsed. They ceased to be what they once collectively were, golden candlesticks—lamps of the sanctuary shining unitedly in the power of heavenly Truth. "They continued not in God's goodness." If we turn to the Epistles of Peter, or James, or Jude, or any of the General Epistles, we shall find terrifying descriptions of evil

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that had begun to work in the Churches, as terrible, or more terrible, than that which characterized Israel whilst worshipping around the golden calf. The Epistle of Jude especially, is full of fearful description. "There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ. . . . These are spots in your feasts of love when they feast with you, feeding themselves without fear, clouds without water . . . wandering stars for whom is reserved the blackness of darkness for ever." The comet comes into the very centre of our system, draws near to the sun, advances into the closest proximity to that orb of light, welcomes apparently the presence of its radiance, revolves for a time in the place of brightness, and then withdraws—departs along its eccentric course until lost in the blackness of that outer darkness where light never comes. Is it otherwise with those who, after having assumed the profession of the name of Christ, and coming for a season into the place of light, make trial of God and of His Truth, and then turn from them, and depart first into transgression, and afterwards into Apostasy? Before the Apostles died these tendencies were seen even among the Churches over which they watched; and very soon after their death, worldliness, quickly followed by superstition and idolatry, had so changed the order,

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and form, and doctrine of the so-called Christian body, that it had effectually lost all likeness to its Apostolic model. And since then, what has the history of Christendom been? What wars, what bloodshed, what profligacy, what abomination! If you go through the whole catalogue of human sin, is there a vice, is there a crime, that has not marked (and that habitually) the ways of Christendom? "The annals of Christendom," said Lord Bolingbroke, "have been the annals of Hell." He said so with the object of excusing his own rebellion against God's Truth, but it is not untrue. The annals of Christendom have been the annals of Hell. And now we behold around us on every side, indications of those coming blasphemies to which in Western Europe, corrupted Christianity has been the main and principal road. In France, in Spain, in Italy, in Germany, and I must now add in Great Britain and America, you may see a type of the moral condition of the nominally Christian world, and then you may remember those words, "*for whom is reserved the blackness of darkness for ever.*"

Many times, indeed, during the progress of the corruptions of Christendom, God has been pleased to interfere, especially at the time of the Reformation. The condition of Israel worshipping the golden calf, gives but a partial and imperfect view of the iniquities of the professing Church when Protestantism arose. "Laity and clergy," say the Homilies

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of the Church of England, "learned and unlearned; all ages, sects, and degrees of men, women, and children, of whole Christendom (horrible and most dreadful thing to think) have been at once drowned in abominable idolatry, of all other vices most detested by God and damnable to man, and that for the space of eight hundred years and more." There was rank idolatry indeed, and Scripture was utterly dethroned. But what did the goodness of God do? He placed, once more, the Tabernacle of Congregation outside the Camp, and bade all who were on the Lord's side to come to Him *there*. Yet all that was found in the perverted system of Rome was traceable to corruptions generated in the post-Apostolic period, especially in the days of Constantine.

Outward successional order was found with Rome, but what security does succession afford against corruption? Even if it had not been itself a corruption; even if succession, as contended for by Rome, had originally been of Divine appointment (which it was not), yet what security could it provide against declension and apostasy? Israel, when worshipping around the golden calf could pretend to more than being mere successors. They had not to say, We are successors to those who once came out of Egypt; they could say, We are the very persons whom the Lord brought out of Egypt with signs and wonders, "with mighty hand and outstretched arm." Aaron had not to say, I am successor to another Aaron; he

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was Aaron himself, changed into the maker of a calf of gold—into a High Priest of idolatry. What security then can succession give? So far from its being security *against* error, it is the sure security *for* error in every Dispensation which God speaks of in His word as going Catholically wrong. To retire without the Camp; to consult God; to reconsider His truths; to search diligently His Scripture; to gather up its scorned or neglected principles; again to draw the lines and mark the distinctions which Satan had obliterated—such was the high calling of Protestantism. But has it fulfilled that calling? For a little indeed, Protestantism seemed to prosper. It proclaimed boldly that great and blessed truth that we are saved ONLY by personal faith in Him who is "the Lord our righteousness." "Christ," as the Homily of the Church of England most truly says, "is now the righteousness of all them that do truly believe in Him. He for them paid their ransom by His death; He for them fulfilled the law in His life. So that in Him, and by Him, every true Christian man may be called a fulfiller of the law." "By acquaintance with Himself shall the righteous one, my servant, cause righteousness unto the many." (See Hebrew of Isaiah liii.)* In this most blessed truth

* The Apostle in the fifth of Romans rightly renders the Hebrew word which I have translated, "cause righteousness unto," constitute righteous. Christ constitutes righteous; God pronounces righteous, that is, justifies those to whom Christ by His obedience unto death, supplies their righteousness.

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was found a weapon able effectually to destroy all that that so-called Catholic Christianity which teaches that a Christian is one so made by ordinances applied through the Church. For a little it almost seemed as if simple testimony to the saving efficacy of the blood of reconciliation, and the doctrine that faith—personal faith, was the appointed means for securing the blessings of that salvation, might again draw the line of distinction between spurious and real Christianity, and again gather the latter into a fellowship that God could own. But it was soon proved to be otherwise. There was a want of light, or of faithfulness, or of both ; and Protestants began again to speak of ritual ordinances as if they had in themselves power to bring into membership of the true spiritual body of Christ, and thus a cankerworm began to gnaw at the very root of Protestantism, eating out its vitality. Did St. Paul teach that baptism was the appointed instrument of regeneration when he said, "Christ sent me not to baptize, but to preach the Gospel"? Did he teach that ordinances were the means of *giving* faith when he said (arguing on this very subject) that the circumcision of Abraham did not *precede* but *followed* his faith and his justification? "We say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the *sign* of circumcision, a *seal* of the righteousness

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of the faith *which he had yet being uncircumcised.*" (Rom. iv.) Was St. Paul himself unforgiven and unregenerate when he fell on his face and said, "*Lord Jesus, what wilt thou have me to do?*" He believed and confessed the name of the Lord Jesus many days *before he was* baptized; they were days of humble penitence, and faith, and prayer. Were those days, days of unregeneracy? Was Cornelius, and those who were with him, unregenerate when, before they were baptized, they visibly received the outpouring of the Holy Ghost and spake with tongues, magnifying God? The instrument which the Holy Ghost uses in regenerating is not baptism, but the preached Word—that Word which points to God and to the love of God remitting sin through the atoning blood of the Cross. "*Men and brethren,*" said the Apostle to a mingled multitude, "*through this man is preached unto you the forgiveness of sins; and through Him all who believe are justified from all things.*" (Acts xiii. 38.) Could they be justified, and not regenerate? And again the Apostle says, that "*the foolishness of preaching*" is the instrument whereby God "*saveth them that believe.*" (1 Cor. i. 21.)

Want of vigilance in guarding the great doctrine of justification by faith alone, against the assaults of the advocates of ordinances, has been one of the great reasons of the decay of Protestantism. The Prelate who burned Cranmer and Ridley, is reported to have said that "the docrine of baptismal regene-

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ration was lost if the Protestant doctrine of justification were allowed." It was a true saying; for they are doctrines that none can reconcile. They are as opposed as good and evil; as Christ and Satan.

Again; has Protestantism considered the relation in which the nations and their governments stand to God throughout the whole of the present Dispensation? If Protestants had meditated on the prophecies of Daniel; if they had remembered that the nations with which they sought to unite themselves are there represented by fierce monsters, aliens from God and from His Truth, could they have welcomed those nations within the fold of Christ, and not only called them Christian, but assigned to them Headship in the Church of God? Has the contrast which Christ drew between the nations and His disciples, ceased to be true? Has the Revelation which describes the course and the doom of those nations, been discovered to be a fiction? It might be supposed so, if we were to judge from the manner in which its testimonies *respecting the nations*, have been neglected, age after age, in the plans and arrangements of Protestantism. It does not seem to have suspected the principle that Christianized the flagitiousness of Henry VIII. because he was a king; nor the principle that caused Zwinglius to fall on the battle-field. The Papists are quick-sighted enough to see these inconsistencies, and ask triumphantly whether such deeds are in accordance with the precepts which Protest-

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antism professes to follow as the precepts of Christ.

Then again as to ministry in the Church. God never commissioned any among men to make ministers for His Church; no, not even the Apostles. The Apostles never pretended *to make* ministers. They acknowledged them when *God had made them so;* and in some cases, that is, whenever any were gifted for rule or oversight, they acknowledged the presence of such gift by imposition of their hands, not, I repeat, as conferring qualification, but acknowledging qualification already there. To give ministerial qualifications is the prerogative of Christ only. The seven stars that represent the ministry of the Churches, were held in His right hand alone. It is His to give, and His to withhold ministry; nor has He ever delegated that power. He may instruct His servants how and in what way to own those whom He has qualified, but He has never delegated the power of *making ministers* to any hand whatsoever. He makes them so by the effectual power of His own Spirit. Wherever, therefore, there is a pretence of giving by human ordination, an ability to minister in the Church of God, as if such ordination imparted knowledge or capacities which previously existed not—wherever the hand is imposed, saying, "Receive ye the Holy Ghost," there is an assumption in which lurks the very essence of that evil whose full development is seen in Popery. Seldom has Satan achieved a greater triumph than when he induced men to believe that

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by instrumentality of their own they were able to perpetuate the ministry of God's Church, and so to render that Church independent of God in the very thing in which they chiefly needed the continuous exercise of His grace, faithfulness, and power. But men easily and willingly fell into the snare. They have acted independently of God; they have heaped to themselves teachers; and what is the result? Let the condition of all Christendom answer. God indeed, faithful to His promise, faithful to the poor of His flock, has, from time to time, raised up Evangelists, Pastors, Teachers; and blessed are they who have discerned these interpositions of His hand, and have learned to avail themselves of the blessing. May we have grace to look to Him who alone has the power of the Spirit in His own hand; may we look to Him to give gifts, and to give power, and to raise up those who may speak to us the truth, and may we be preserved from seeking them through a machinery that man has devised, and not God. As regards these questions, there has been a sad resemblance between Protestantism, in many of its forms, and Popery. There is little evidence in these things of Protestantism having sought to open its ear, and to hear what the Lord would say unto it in the separate place "without the Camp"—the place where Moses was instructed, and where Joshua abode. And the consequence of this is, that it has gone back into the Camp—not like Moses, strengthened and instructed

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—it has gone back uninstructed; and become feeble and entangled, and been tempted to own many things which are of, and from the Apostate multitude, and has failed to stand in separate testimony according to the truth of God.

But the interpositions of God have not ceased. He has of late thrown fresh and most precious light upon His holy Word, especially as regards those lines of distinction which mark the separation of the present and the coming Dispensation. Shall we despise that light, or reject it because it manifests our failure? Shall we say that there have been no mistakes, no departure from the ways of God? Shall we say that Protestantism is blameless; perfect in its principles, and perfect in its ways, or shall we own the confusion and derangement that prevails, and turn simply to the Word of God? If we do not see our way very clearly as to the future, we may at any rate retire from what *we know* to be evil, and wait. To wait is not unfrequently to obey.

The voice of the enemy indeed has said, that we are not able to use the Scriptures for ourselves; that we cannot understand them except through authorised teachers, or the expositions of the Church which, say they, "is the pillar and ground of the truth." I would not indeed undervalue that hour when the Church *did* stand as the pillar and ground of the truth, holding forth the word of life, and helping the children of God to understand His Scripture. No

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doubt that help was precious. I would not speak disdainfully of that hour; nor would I speak disparagingly of the help that God still grants through Pastors, Teachers, and the like. I thankfully acknowledge that some such do exist, ordained of Him; and that He still uses them as His appointed instruments, and that where they are slighted and despised, there blessing cannot be; but to say that they help us to understand the Scripture is a very different thing from saying that we are not to use the Scripture without them. We read of there having been in Israel a dark and gloomy day when their true teachers were shut up in a corner; when the sheep were scattered; the pastures trodden down and fouled. Suppose we too find ourselves in a day of darkness and perplexity; many seeking after truth, but few able or willing or teach it; suppose we hear the fall of the Church denied; the present time supposed to be prosperous; peace prophesied to the nations, and advancement to the Church; millennial blessings appropriated to this present Dispensation of ruin; Rome declaring that she is to be what Jerusalem alone will be, "*a praise in the earth*"; and worldly Protestantism denying that claim to Rome only to appropriate the same words of blessing to herself; in such circumstances do we not find ourselves peculiarly cast as individuals upon the Lord and upon His Scripture? Otherwise, indeed, we should be unable to judge who are, and who are not Teachers sent from God; for there are

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no attesting miracles now—no authorization from accredited Apostles.

Individually, therefore, and unassisted by the same external aids as were once granted, we apply the tests of Scripture, and so we judge. As regards the instruction itself, whether it be gained through the verbal or written teaching of others, or whether we derive it immediately from the Scripture ourselves, matters little. When instructed by others, the question we have to ask is, Are the things we hear drawn truly from the Word of God? Thus in these days of dislocation our principles may be fixed, and our course determined, whether to advance, to wait, or to recede. It is not a new thing for God to work in the midst of that which has gone corporately wrong, and to gather out of it; neither is it new for that which has been so gathered, again to go astray, and for a regathering to commence. We need not marvel, therefore, at the circumstances of this present hour. Only let us seek to be separate from that which His Word condemns; let our eye be fixed on Him and on His Scripture; let us not be rash nor impatient, nor rush heedlessly forward and then find ourselves, like Peter, sinking in the waters. Let us neither be behind our conscience, nor beyond our faith; and so let us wait and learn.

One of the arguments used by the Papists against Protestantism is the evil temper, and irascibility, and pride, displayed by some of those who have main-

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tained its doctrines. They sketch the characters of some of the early Reformers, conceal their virtues, and magnify their failures, and then ask whether the Truth of God can have been committed to such as they? In reply we might ask, whether we are to estimate God's Truth and its value, by the instruments employed to dispense it? If a heavenly light be placed in an earthen vessel, is the light less heavenly because the vessel is earthen? Or is the character of the light changed even if the vessel should become marred and broken? Was there ever one of the mere human servants of God who has served without some failure? Surely if there be any who may expect heavy and grievous visitation from God's hand, it would be they who dare to find an excuse for their rejection of His Truth in the weakness of those who have been instrumental in maintaining it. Yet whilst this evil and unholy excuse (an excuse often pleaded at this present hour) must entail guilt and condemnation on those who use it, yet it never can be right in us to pretend that all the testimonies of Protestantism have been sterling testimonies, or that the characters of those who have borne them have been unblemished, or that that blemish has not hindered in many ways the power of the testimony. Pride, anger, worldliness, vain glory, have grievously marred the aspect of Protestantism. We have to own it, and humbly to take warning as to our own steps.

Close adherence to Scripture, and a going into

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the separate place—the place "without the gate," contributes not a little to preserve from those excitements of temper under which some have fallen. What if a servant of God mistake his way; what if he seek to sanctify unconverted nations and to bring them unbidden into the Church of God; what if he palliate worldliness and foster secularity. Can we suppose that in such a case the Spirit of Christ would not be grieved, and the power of Satan be proportionably active to fret, and excite, and harass the heart? Can outbreaks of nature, and angry ebullitions of feeling be wondered at under such circumstances? When the Spirit of Christ is grieved, the heart will be unhappy (that is, in the case of one who has learned to serve Christ), and an unhappy heart is fretful, easily excited, readily provoked. Let protesting Christians therefore seek to place themselves in right circumstances—circumstances that beseem their high and separate calling, and thence let them apply and use their principles. It is a sad thing for there to be a marked discrepancy between our principles, and our position. Nor let our principles be like a rule of lead, accommodating themselves pliably to every form and fashion of the day, and adapting themselves to every shape of worldliness. Stern inflexibility must be the character of Truth.

It is an unspeakable mercy to be allowed to go "*without the Camp*" when we see clearly that there is evil in it, and that the voice of God's truth is

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rejected. What but God's graciousness shows us the necessity, and who are we that it should be shown unto us? Why are not our eyes blinded? How is it that we are not bowing down with the multitude, and glorying in the iniquities of Christendom? If our hearts have indeed been touched, if there has been any tenderness, any consciousness of the evil that prevaileth, any ability to distinguish between truth and error, it is entirely God's gift—the gift of His unmerited grace. "*If the Lord had intended to slay us*," said one of old in similar days of evil, "*if the Lord had intended to slay us, would He have shown us these things*"? The very shewing them is a proof of His pity and tender mercy, and in that let us take courage. If we remember the undeserved mercy of God in teaching us these things, we shall feel little disposed to look contemptuously on others; we shall rather be disposed to loathe ourselves that we are so little conscious of our privileges, so little zealous, so little clothed with humility. Humility surely becomes those who have much light, but little power to walk worthily of that light. Yet let us on the other hand beware of undervaluing the light because we are weak who have it. Let our souls recognise it as light and truth sent forth to guide unto His holy hill; let us seek its continuance and increase, until it merges in the light of the perfect day. So the knowledge of surrounding darkness will only give fresh courage. And if the darkness should increase

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(which it surely will), it will afford to all who cleave to Christ, greater opportunity for service and for testimony. It will cause them to understand and appreciate those precious Psalms which speak of righteousness suffering in the midst of triumphant evil. Such Psalms are especially intended for those who, having eaten the bitter prophetic roll given to John in Patmos, seek to maintain its testimonies in the concluding hours of this Dispensation. Blessed and honourable that place. May we seek it, not however in arrogant self-confidence, or self-complacency, but clothed with humility. Humility especially becomes those who are practically weak—"inexperienced in the word of righteousness" as we are, and therefore "babes." It may comfort us to remember the words—"to this man will I look, even to him who is of an humble and contrite spirit, and trembleth at my word." Nevertheless, we must not forget the words spoken unto Jeremiah respecting separating in all things the precious from the vile. Compromise and pliancy are incompatible with such separation. Stedfastness is not stubbornness. The absence of such stedfastness as God commandeth, is disobedience, if not rebellion.

A. E. DIMMER, PRINTER, JOHN STREET, RYDE.

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DOCTRINES OF POPERY

ON

Holy Scripture and Tradition,

AS ESTABLISHED BY THE COUNCIL OF TRENT,

CONSIDERED.

BY

BENJAMIN WILLS NEWTON.

Second Edition.

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Introduction.

THE following Remarks were first published in 1851. As the subject is one of abiding importance, (for the tide of Error is advancing, not receding,) I have thought it well to publish another edition. As verbal alterations only have been made, I wish it to be read in connexion with Remarks I have just published on an Article in the "Quarterly Review" respecting Texts of the Greek New Testament founded on ancient Authorities.

October, 1883.

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Advertisement.

IT is generally known that the dissensions excited throughout Roman Catholic Christendom by the Protestant Reformation concurred with other circumstances in causing the Court of Rome to yield a reluctant consent to the convocation of a General Council of the whole Roman Church. It met first at Trent, in December, 1545; and after various interruptions and adjournments, completed its labours in December, 1563.

The result of those labours was the publication of a body of Canons, known as the Canons of the Council of Trent, whereby a fixed and authoritative form has been given to the teaching of Rome on the chief doctrines of the Christian faith.

The Canons of Trent may, on the whole, be regarded as a compromise. The doctrines enunciated are, both in their matter and in the form of statement, modified so far as it is possible for Rome to modify, in order to meet the circumstances of the time. Yet, even in this attenuated form the bare recital of the words of the Decrees will be sufficient to excite the indignation of every one who knows and values the Scriptures of God.

The following remarks have been written in the hope that an acquaintance with the doctrines pro-

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mulgated in these Decrees, and a comparison of those doctrines with the Word of God, will deepen our abhorrence of Romanist teaching in every form, and cause us to cleave, with more tenacity than ever, to the Written Record of Divine Truth.

The Council of Trent ended, as I have already said, in 1563. We have the following record of its conclusion :—*

" *The Cardinal of Lorraine.* The sacred and holy œcumenical Synod of Trent : let us confess the faith thereof; let us ever keep the decrees thereof.

Answer of the Fathers. Ever let us confess, ever keep.

The Cardinal. We all thus believe; we all think the very same; we all, consenting and embracing them, subscribe. This is the faith of blessed Peter, and of the Apostles : this is the faith of the Fathers : this is the faith of the Orthodox.

Answer. Thus we believe; thus we think; thus we subscribe.

The Cardinal. To these decrees adhering, may we be made worthy of the mercies and grace of the first and great supreme Priest, Jesus Christ God ; our inviolate Lady, the holy mother of God, also interceding, and all the saints.

Answer. So be it : so be it. Amen, Amen.

The Cardinal. Anathema to all heretics.

Answer. Anathema, anathema."

* See Council of Trent—last Session.

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Doctrines of Popery

ON HOLY SCRIPTURE AND TRADITION.

WE cannot wonder that the recent aggressions* of Rome should, on political grounds, have aroused throughout this country an almost universal protest against her attempted encroachments. At a moment when the greater part of Western Europe appears re-subjected to her control, and Russia is supposed to be rejoicing at her triumph, an act of aggression on this country may reasonably be watched with a jealous eye. It is not however in the political schemes of Rome, nor even in the atrocities of her persecutions, that we, as Christians, find *our* distinctive reason for resisting her. We are the enemies of Rome, because she is, and ever will be, the foe of the Gospel of the grace of God, and of every truth connected therewith. That is the reason why we are her adversaries—ready, through God's help, to resist her unto death.

Lest therefore the minds of any should be too exclusively occupied with the political aggressions of

* This pamphlet was first published in 1851.

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Popery, or with the external form of her superstitions, it may be desirable that our attention should be afresh directed to her religious aspect—especially to the authoritative exposition of her doctrines issued by the Council of Trent. There, at any rate, we are in no danger of misunderstanding the teaching of Rome, for her expressions are precise, her statements deliberate, and as unchangeable as the assertion of her infallibility. "There we find (says a recent Roman Catholic writer) the real doctrines of the Catholic Church, as stated and defined, not by individuals, but by her assembled prelates, secured from error in matters of faith, by the promised assistance of the Holy Spirit, when thus representing in Council the entire Church of God."—(Waterworth's Council of Trent, p. i.)

The Council of Trent, before it pronounces upon the controverted points which it undertakes to settle, commences by deliberately setting aside the supremacy of the Holy Scriptures, as the sole rule of our faith. The following are the words of their decree:—

"The sacred and holy, œcumenical and general "Synod of Trent, lawfully assembled in the Holy "Ghost, * * * * keeping this always in view, that "errors being removed, the purity itself of the "Gospel be preserved in the Church; which (Gospel) "afore promised through the prophets in the Holy "Scriptures, our Lord Jesus Christ, the Son of God, "first promulgated with His own mouth, and then

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" commanded to be preached by His Apostles to " every creature, as the fountain of all, both saving " truth, and moral discipline; and seeing clearly " that this truth and discipline are contained in the " written books, and in the unwritten traditions, " which, received by the Apostles from the mouth of " Christ Himself, or from the Apostles themselves, " the Holy Ghost dictating, have come down even to " us, transmitted, as it were, from hand to hand; the " Synod following the example of the orthodox Fa- " thers, *receives and venerates with EQUAL pious* " *affection and reverence* (pari pietatis affectu ac reve- " rentiâ) all the Books both of the Old and of the " New Testament—seeing that one God is the author " of both—*as also the said Traditions*, as well those " appertaining to faith as to morals, as having been " dictated, either by Christ's own word of mouth, or " by the Holy Ghost, and preserved in the Catholic " Church by a continuous succession."

So likewise the Catechism of the Council of Trent, also published by authority:—"The whole of the doctrine to be delivered to the faithful, is contained in the Word of God, which is distributed into Scripture and Traditions."—(Catech. Trid., Preface, § xii.)

In strict consistency with these doctrines of Trent, Cardinal Bellarmine says: "We assert that the whole necessary doctrine concerning faith or manners is *not* contained explicitly in the Scriptures; and that consequently beyond the written Word of God,

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is required also the unwritten word of God, that is, the Divine and Apostolical Traditions."—(De Verbo Dei, Lib. iv., c. 3.)

So also Dr. Newman, in his Lectures on Romanism: "Catholic Tradition is a DIVINE informant in religious matters" (p. 329)—"the unwritten word" (p. 355). "These two" (*i.e.*, the Bible and Catholic Tradition) "together make up a joint rule" (p. 327). "Tradition is partly the interpretation, partly the supplement of Scripture" (p. 298).

So likewise Mr. Keble, though bound by solemn oath to the truth of the Articles of the Church of England: "They are in error, who reject the notion of a rule of faith, made up of Scripture and Tradition together" (p. 82). Consentient patristical Tradition he calls God's unwritten Word, demanding the same reverence from us as His written Word (p. 27)—a statement almost identical with that of the Council of Trent, viz., that Tradition is to be received with a pious affection and reverence "EQUAL" to that with which we receive the Scripture.*

* This astounding statement respecting the "EQUALITY" of Tradition with Scripture, was not passed by the Council without some opposition. Two are mentioned by Waterworth as having resisted it—Bertan, and the Bishop of Chioggia: his statement is as follows:—"The declaration that both the written and unwritten word were received '*with equal affection of piety and reverence*,' was opposed by Bertan, on the plea that, though every truth is from the first great truth, yet is not every truth to be revered as the Word of God. To this Musso replied, that the traditions, equalled with the written Word,

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It is not my intention to consider at length the laboured arguments by which the advocates of Tra-

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were such only as were equally the revelations of God; merely differing in the accidental circumstance, that the one class of truths was recorded in writing by the Apostles, whereas the other was preached and transmitted by the same authority. That as the being written did not make certain registered truths the Word of God, neither did the being not written cause the traditions treated of to cease to be the Word of God. But, though this was the sentiment of the great majority, and a truth so obvious, Musso, in the next congregation was willing to place, instead of '*equal*' (*pari*) the word 'like' (*simili*); a change, however, which was not acceded to.

"In the general congregation of the 5th of April, the bishop of Chioggia raised a more intemperate opposition; regarding the traditions as laws, not as revelations; and pronouncing it impious to declare them of equal authority with the written Word. *This sentiment had no approvers, but excited the indignation of the whole assembly;* which soon caused him to explain away, as best he could, his strong censure."—(Waterworth, Preface, 88.)

We find, however, that the same bishop, when the decree was finally proposed for ratification, refused to use the customary term of approval—"*Placet*" (*i.e.*, it pleases me)—and answered "*I will obey*," thereby intimating his discontent with the clause that receives with *equal* reverence the Scriptures and Apostolical Traditions.—(Waterworth, p. 92.)

Antonius Marinarius also, a Carmelite, said during the discussion, that to divide the rule of faith into two parts, one written, and the other not intended to be written, would involve two great difficulties—first, they would have to define in what the difference of these two rules consisted; secondly, to explain how the successors of the Apostles dared to commit to writing what God had not intended to be written:—that to

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dition endeavour to establish its authority. As yet, they are not even agreed as to what they mean by authoritative Tradition, for some deem that to be authoritative which has the unanimous consent of the Fathers, a consent be it remembered, which is utterly fictitious: others on the contrary, with much greater prudence, esteem that only authoritative which has received the sanction of an infallible Church. As respects the use also of Tradition they differ; some maintaining, that although Tradition is indispensably necessary for the right guidance of Christian life, yet, that truths absolutely essential to salvation may be discovered in the Scripture without its aid; whilst others contend, that even the doctrines of salvation are revealed too obscurely to be discovered, apart from the help of Tradition. But although the advocates of Tradition differ in these, and other such things, they all agree in saying that Scripture alone is not a sufficient rule of faith and practice.

It is not needful to argue against such a state-

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open this discussion at all, was like attempting to pass between Scylla and Charybdis; and that they had far better imitate the Fathers, who always relied on Scripture alone (?) without ever putting tradition into competition therewith.

"This opinion," continues Sarpi, "was little relished." Cardinal Pole answered very angrily, and said, that what had been stated "was more worthy of a German meeting than of a General Council of the Church," and that those who adopted such reasonings would soon come to the conclusion, that there was no such thing as Tradition at all.

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ment, further than by confronting it with the declation which Scripture itself makes respecting its own sufficiency. It might be expected that the Scripture would itself declare the purpose for which it is designed by its Divine Author. Accordingly, it *does* authoritatively declare that purpose in the following passage. St. Paul, writing to Timothy, says: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. iii. 15.) The first part of this passage declares that Scripture is by itself sufficient to "make wise unto salvation:" the latter part declares that it is able also to make the "man of God PERFECT, throughly furnished unto all good works"—the very thing that all the advocates of Tradition deny. Which then are we to believe—the Romanists or the Scripture?—for if their statements be true, those of the Scripture must be false. They may tell us indeed that without their aid we are not competent to understand the Scriptures; but at any rate we understand this, that "*able* to make wise" cannot mean "*unable* to make wise;" and that "to make the man of God *perfect, throughly furnished* unto all good works," cannot mean to leave [him *imperfect*, and *unfurnished*.

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The quotation of this one text is sufficient. I may however further observe, without going at length into the argument, that the assertion of the infallible authority of Tradition obviously necessitates the assertion of the existence of an infallible tribunal to determine what is, or what is not, to be received as Tradition. It is true, indeed, that some, especially among modern Anglican Romanists, have said that whatever has received the general assent of antiquity is to be received as authoritative Tradition; but—not to speak of the impossibility of determining what "antiquity" means, we find in the early centuries no slight disagreement between the Fathers themselves—no trifling difference also between their statements and those of Romanists, both ancient and modern.

For example, in the very question before us, Irenæus mentions the habit of appealing to Tradition as one of the chief characteristics of his heretical adversaries;* and Jerome indignantly *repudiates* the Apocrypha, which the Romanists *canonize*. As regards disagreement among themselves, Jerome's

* "Whenever," says Irenæus, "they (*i.e.*, the heretics) are convicted from the Scriptures, they turn round and find fault with the Scripture itself, on the ground of its being incorrect, or unauthoritative, or contradictory in its statements—and, because, they say, truth cannot be discovered from the Scripture by those who are unacquainted with Tradition—that being delivered not in writing, but by word of mouth."—(Irenæus adv. Hæres. III. 2.) (For quotations from Jerome see page 24, note.)

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strong condemnation of Origen is known by all; and his disagreement with almost every writer that had preceded him on the subject of the millennium, is avowed by himself. Consent of antiquity is therefore a fiction; but even if it could be proved to exist, it could have no authority, unless some person or persons were to be found who could prove by miracle that they were divinely commissioned to deliver to us certain things that the Apostles had spoken, and that, *in the very identical words which the Apostles had used.* I say—in the very words which the Apostles used, because alteration of language may materially affect the sentiments conveyed; and therefore they who were inspired to write the Scripture were not left to choose their own expressions, but used "words taught of the Holy Ghost." This we are expressly told by the Apostle Paul; consequently, no tradition that was not *verbally* inspired could be authoritative; and inasmuch as none of the Fathers pretend to be the *inspired* vehicles of Apostolic doctrine, even as to its substance, much less as to its words, there is at once an end to the whole Anglican system.

I repeat then, that if we assert the infallible authority of Tradition, we must also assert the existence of some infallible tribunal, to determine what is, and what is not, to be received. That which is to be received with the same reverence as Scripture, must rest its authority on the same ground as that on which Scripture rests *its* authority, viz.,

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miraculous attestation from God. The Apostles were empowered of God to work miracles. Here was Divine attestation to their authority; and all the New Testament was either written by the Apostles, or immediately accredited by them. Thus the Gospels of Mark and Luke, were written under the eye of the Apostles, and circulated whilst the Apostles were yet alive; and St. Paul quotes from the Gospel of Luke, and pronounces it Scripture.* If then unwritten Tradition be equally authoritative with Scripture, some persons must have been empowered of God to pronounce infallibly that the pretended Traditions convey the exact sentiments of the Apostles, and are conveyed in the very words in which they spoke. The Church of Rome claims this infallible power, though sometimes she appears to forget her proud pretension, and unwisely consents to argue. Infallibility however is the keystone of her system. "The Roman Church," says Gregory VII., "never erred, and, as Scripture bears witness, never will err to all perpetuity." The Council of Trent declares in its Catechism, "This Church alone cannot err in the transmission of faith and discipline." "Catholics," says Milner, "acknowledge an unerring judge of controversy or sure guide in all matters relating to salvation—namely, the Church."

* See 1 Tim. v. 18. "For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, *The labourer is worthy of his hire*"—this last text being a quotation from Luke x. 7.

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"If we can prove," says Dr. Wiseman, "that besides the written Word of God, an infallible authority exists, and always has existed in the Church, we likewise make good all those different points on which we are charged with having fallen into error." Such is Rome's claim to infallibility. If she really possessed it, she would be able to substantiate her claim in the same way in which the Apostles substantiated theirs:—first, by miracles; secondly, by the exact agreement of all her statements with the Scriptures. As regards Rome's miracles, her safest course is to be silent. As to her agreement with the word of God, is it agreement for the Scripture to say, that it *is* able to make a man of God perfect, throughly furnished, and for Rome to say, that it is *not* able? Rome's denial of this one text is alone sufficient to destroy her claim to infallibility.*

* At the Council of Trent, *Vincent Lunel*, a Franciscan, "urged on the Council that before they established Scripture and Tradition as the foundations of faith, it behoved them to treat of the Church, which is the chief foundation of all, since it is from her that Scripture receives its authority, according to the celebrated saying of St. Augustine, 'That he would not have believed the Gospel, if he had not been constrained to it by the authority of the Church;' and that even the Traditions were of no use if they were not supported by the same authority: since if a dispute arose as to whether anything was a Tradition or not, it must be decided either by the testimony, or by the declaration of the Church: that after having once established for a foundation that every Christian is obliged to believe the Church, one might safely raise upon it the edifice of

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It is truly wonderful that Rome, unsustained by miracles, which are the necessary credentials of all

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faith. He added, that they ought to follow the example of all those who up to that time had written weightily against the Lutherans, as Sylvester Prierias and Eckius, who found the authority of the Church a more available argument than any beside—in fact there was no other that could be used to confute those heretics: that it was ill-suited to the end proposed, that whilst undertaking to lay all the foundations of the Christian doctrine, they should give up the principal and perhaps the only one—at any rate, that, without which the others could not exist. This advice was responded to by none. Some said it was liable to the same difficulties as the other views, because the heretics would pretend to be that true Church to which they would be giving so much authority. Others—holding as a certain and indisputable truth that by the Church must be understood the Ecclesiastical order, and especially the Council and the Pope who was its head—said, that they ought to hold the authority of the Church as a settled point; and that to treat of it at that moment, would give reason for it to be thought, either that they found difficulties in it, or at least, that it was a truth newly brought to light, and that had not always been believed in by the Christian Church."—(*Paul Sarpi*, lib. II., c. 45.)

The infallibility of the Church was clearly *assumed* by the Council of Trent, as something not to be questioned; for on no other ground could they have ventured on pronouncing their anathemas. As regards the passage from Augustine, above referred to, its meaning is perverted. What Augustine appears to have meant was, that the Church was the instrumental means of bringing him into acquaintance with the truth.

Augustine, says Gaussen (Theopneustia, p. 136), in speaking of the time at which he was still a Manichean, says, "I should

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who have a title to speak infallibly from God—contradicting by her doctrines the plainest testimonies of Scripture—having her annals, secular and ecclesiastical, marked by the darkest deeds of profligacy and crime—so little possessed of unity within herself, as to be rent continually by religious discord, Brotherhood denouncing Brotherhood, and Pope anathematizing Pope—so little consistent even in her own dogmas, as to be now engaged in glorifying and worshipping, in the place of the One Mediator,

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not have believed in the Gospel had I not been drawn to it by the authority of the Church;" but he takes care to add: "Let us follow those who invite us first to believe, when we are not yet in a state to see: in order that, being rendered more capable (valentiores) by faith itself, we may deserve to comprehend what we believe. Then it will be no more men, it will be God Himself within us, who will confirm our souls and illuminate them."

"In this affair then (continues Gaussen) the Church is a servant and not a mistress; a depository and not a judge. She exercises the office of a minister, not of a magistrate, *ministerium non magisterium*. She delivers a testimony, not a judicial sentence. She discerns the canon of the Scriptures, she does not make it; she has recognised their authenticity, she has not given it. And as the men of Sichem believed in Jesus Christ by means of the impure but penitent woman who called them to Him, we say to the Church: 'Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.' We have believed then, *per eam*, not *propter eam*, through her means, not on her account. We found her on her knees; she showed us her Master; we recognised Him, and we knelt down along with her."

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her, for the repose of whose soul she once prayed* —it is wonderful, I say, that any so circumstanced, should be so entirely lost to a sense of their own condition, as not to be covered with confusion when reminded of their claim to infallibility. Yet even this is not so wonderful, as that any should be found willing to accredit that claim. It teaches us a fearful lesson as to the manner in which souls can be spell-bound under the power of Satan, and given over to the spirit of delusion.

No doubt, lofty pretensions audaciously maintained have in themselves a tendency to awe the souls of men into submission; on which account, as I have already said, it is the wisest course for Rome to entrench herself within the citadel of her infallibility, and thence, authoritatively to pronounce her dogmas, without attempting to argue; for she never simply argues except to be overthrown. What, for example, can be more absurd than for her to say, the authority of the Scripture depends for its proof upon us, and our authority depends for its proof upon the Scripture? What can be more foolish than their boasted rule of truth: "That which has been delivered always, everywhere, and by all"—for not to speak of the impossibility of discovering what has been held and taught always, everywhere, and by all —not to speak of the destruction that this principle

* The Roman Church "once recited ancient Liturgies containing prayers for the repose of the soul of Mary."—*Malan's True Protestant's Manual*, p. 53.

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would work amongst all Rome's favourite dogmas, for "always" would include the Apostles and their times, and they are the great enemies of Rome—what error can be more tremendous than to make Truth depend for its attestation, upon its reception and delivery by men, instead of on the miraculously-proved authority of those commissioned of God, as were the Apostles of our Lord and Saviour. Suppose I were to try the proof of the Apostolate of St. Paul by this wondrous rule—there was a time when he was forsaken and denounced almost by all—to what conclusion would this canon lead me? There was a time when all the Churches of Galatia renounced the Gospel, and turned back to Judaism. There was a time when the Bishop of Rome condemned Athanasius. What but hopeless scepticism could be the result of saying that we would believe nothing, except that which can be proved to have been taught "always, everywhere, and by all?"

The sin of framing Traditions, and then exalting them into equality with the Word of God, is to be considered in its relation to God and the eternal interests of men, rather than in its effects upon this present world. Yet it is well to remember, that there can be no more terrible instrument in the hand of unscrupulous ambition, than oral Tradition; for it affords a ready means of putting the holy name of God upon any falsehood, or any iniquity. Indulgences and Inquisitions—Perjury and Murder—can alike be sanctified thereby. It supplies the means of

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deadening the consciences of others, by accustoming them to blind obedience to authority. The skill with which Mahomet contrived to blunt the consciences of his followers, and to render them the unscrupulous instruments of his designs, by pretending revelations from God in sanction of his excesses, was one great instrument of his success.

The sin is the more inexcusable, because committed after the history of Israel has been written for our warning. They too, added Tradition to the Word of God. When our Lord came upon earth, He found Tradition, not Scripture, the guide of all their thoughts; He found it nullifying the power of His example, and blunting the edge of His testimonies. However closely He might be following the Scripture, they saw that He was not obeying their Traditions, and therefore His example and teaching were valueless, and worse than valueless in their sight. "In vain," said He, "do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the TRADITION of men. * * * Full well ye reject the commandment of God, that ye may keep your own TRADITION." The effect was, that they knew not the time of their visitation—despised and rejected the Holy One of God—nailed Him to the tree—persecuted His Apostles, and are now scattered to the four winds of Heaven. Yet still they cleave to their Traditions. They prohibit the explanation of the Holy Oracles otherwise than according to their Tra-

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ditions. "The Scripture," they say, "is water—the Mishna, wine—the Gemara, spiced wine." "My son," says Rabbi Isaac, "learn to pay more attention to the words of the Scribes than the words of the Law." "Turn away your children," said Rabbi Eleazer, on his death-bed, to his scholars who asked him the way of life, "turn away your children from the study of the Bible, and place them at the feet of the wise." "Learn, my son," says the Rabbi Jacob, "that the words of the scribes are more agreeable than those of the prophets." *

Yet the Romanists, undeterred by the wrath and judicial blindness that rests upon the Jews, fearlessly follow in the same path. "Holy Scripture," says Bellarmine, "does not contain all that is neces-

* McCaul's letter from Warsaw, 22nd March, 1827:—"They" (the Jews), says Gaussen, "have considered the Rabbins of the successive ages of the Dispersion, as endowed with an infallibility which put them on a level with (if not above) Moses and the Prophets. They have, to be sure, attributed a kind of divine inspiration to holy Scripture; but they have prohibited the explanation of its oracles otherwise than according to their traditions. They have called the immense body of those commandments of men, the oral law, distinguishing it into the *Mishna* or second law, and *Gemara*, complement or perfection. They have said that it passed from God to Moses, from Moses to Joshua, &c., &c. * * * until at last Juda the saint, deposited it in the *traditions* or *repetitions* of the Law, which afterwards with their commentary or complement (the Gemara) formed first the Talmud of *Jerusalem*, and afterwards that of *Babylon*."—Gaussen, p. 119.

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sary to salvation, and is not sufficient." (De Verbo Dei,' lib. II., c. 19.) The bull *Exsurge* of Leo X. places in the number of Luther's heresies his having said "That it is not in the power of the Church, or of the Pope, to establish articles of faith:" and the bull *Unigenitus* condemns as impious, heretical, and blasphemous, the proposition "that it is profitable at all times, in all places, and for all sorts of persons, to study the Scriptures, and to become acquainted with their spirit, piety, and mysteries." Still more lately—in 1824—the encyclical epistle of Pope Leo XII. complains of the Bible Society, which, he says, violates the Traditions of the Fathers and the Council of Trent, by circulating the Scriptures in the vernacular tongues of all nations. "You are aware, venerable brethren, that a certain society, commonly called the Bible Society, audaciously wanders over the whole globe, and in contempt of the most holy Traditions of the Fathers, and in opposition of the well-known decree of the Council of Trent, strives with all its energies, and in every possible method to get the Holy Scriptures translated, or rather perverted into the vulgar tongue of all nations. In order to avert this pest, our predecessors have published several constitutions * * * * tending to show how pernicious for the faith and for morals this perfidious institution (the Bible Society) is." Such are the words of Rome—such are the doctrines, with which hosts of nominal Protestants are tampering. Is it wonderful that a

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judicial blindness, deeper even than that which rests upon Israel, should finally be sent also upon them?

Great as the sin of the Jews has been, and is, in respect of Tradition, they have nevertheless not added to this sin another, viz., that of depraving the written word, by admitting among the sacred books, other writings which have not proceeded from God. On the contrary, they have been vigilant guardians of the Old Testament Scriptures, so as even to count their lines and number their letters; and when the Apocrypha was presented to them, they excluded it from the sacred Canon, and refused to allow the tales of Tobit and of Judith, to be classed with the writings of Samuel and the Prophets. "Never," says Josephus, speaking of the twenty-two books of the Old Testament Scriptures, "never, although so many ages have elapsed, has any one dared either *to take away*, or *to add*, or *to transpose* in these, anything whatever; for it is with all the Jews, as it were an inborn conviction from their earliest infancy, to call them *God's Teachings*, to abide in them, and if necessary, to die joyfully in maintaining them." "They are given to us," he says further, "by the inspiration that comes from God; but as for the other books composed since the time of Artaxerxes, they are not thought worthy of a like faith." Yet, spite of the witness which even Judaism itself thus bears against the Apocrypha—spite of the warning of Jerome,* whose authority

* Jerome, giving directions respecting the training of another,

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they profess to reverence, and in defiance of the abounding evidence external and internal, that may be accumulated against these writings, the Council of Trent dares to intermingle the Apocrypha with the inspired Books, and placing Judith, Tobit, Esther, and Job together, pronounces them all an integral portion of the sacred Canon—and that too, whilst pretending to such exceeding accuracy of discrimination as to object to the expression "*Psalms of David*," because all the Psalms were not written by him, and to substitute for it another title "*Davidical Psalter*."

After having thus done all in their power to nullify the word of God, the Council next proceed to get the control of its interpretation exclusively into their own hands. First, they claim for an uninspired Latin translation, a place that belongs only to the inspired original. They decree that the Vulgate, or commonly received Latin translation, should be "esteemed authentic in all public readings, disputations, preachings, and expositions;" and that "no

says: "Let him beware of all the apocryphal writings—let him know that they are not the works of the authors whose names they bear—that there is in them the admixture of much evil, and that it requires much wisdom to seek after gold in the midst of mire (multaque his admixta vitiosa et grandis esse prudentiæ aurum in luto quærere)." Jerome, I., 682, fol.

Again, in vol. I., p. 573, he exhorts us "to cast away the evil doctrines of Origen, and to have nothing to do with the disciples of the writings called Apocryphal, or hidden."

See also his Tract against Vigilantius, p. 393, fol. Veronæ.

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one should dare or presume to reject it on any pretence whatsoever." In other words, although the Hebrew and Greek inspired originals are in our hands, and although we find there, and there alone, words which the Scripture itself declares to be "*words taught of the Holy Ghost*" (1 Cor. ii. 13), yet we are not to compare the uninspired words of the Latin translation therewith, nor to correct its errors, nor in any way to question its correctness. What assumption can be more tremendous than this?—for if it means anything, it means that their authority is sufficient to make the words of an uninspired and very faulty translation, truth; and to make the words of God Himself whenever they differ from that translation, nullities.

It is no wonder that the indignation of the Reformers should have burst forth against this outrageous act of tyranny and wickedness. "They command us," says Calvin, "not only to be content "with a most corrupt translation (*vitiosissimâ transla-* "*tione*), but wish it to be adored just as if it had "come down from Heaven; and although its faults "are manifest to all the world, they forbid that any- "thing better should be desired. It would be a "long labour indeed to note all the places that have "been badly and foolishly rendered. So imperfect "is every page, that there are scarcely three con- "tinuous verses that are not spoiled by some noto- "rious error (*insigni aliquo errore fædati*)." *Calvin on Council of Trent.*

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So also Chemnitz, the pupil and friend of Melancthon. "The Tridentines demand, that that Vulgate "translation, as it has been used in their Church, "should be received as authentic in public readings, "disputations, preachings, or expositions, so that no "one on any pretext whatsoever, shall dare to reject "it. But what, if many passages in the Hebrew and "Greek originals, are not rendered fitly and properly "in this Vulgate edition? If, through the unskilfulness or carelessness of librarians, some passages "have been changed, mutilated, or added, are we to "be forbidden to depart from the old edition, and to "recur to the originals? Are we not to be allowed "to prefer the fountain to the streams; and if there "be certain things in that Vulgate version badly "rendered, changed, mutilated, and added, so as to "be at variance with the originals, are we not to be "allowed to reject them, if any one should carelessly "quote them? The Tridentine Fathers reply: The "Vulgate edition—let no one dare or presume to "reject on any pretence whatsoever! Truly this is "a thing not to be tolerated in the Church, to have "thrust upon us as authentic, passages incorrectly "rendered by the translator, or changed, mutilated, "and added by librarians, instead of those things "which the Holy Ghost has written in the Hebrew "and Greek originals; and so thrust upon us, as "that we should not be at liberty to reject them, "even after we have satisfied ourselves by inspecting "the originals." (Chemnitz on Council of Trent, p. 55.)

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This part of the decree was too monstrous to escape all opposition, even at Trent. Louis of Catana, a Dominican, is mentioned as having resisted it. He urged the example of Cardinal Cajetan, "the greatest Theologian whom they had seen "for many centuries, and with whom there was "no one in the Council who could compare: he "reminded them that Cajetan had deemed acquain-"tance with the original Scripture to be of such "deep importance, that he had devoted the last "eleven years of his life to its study; and had com-"posed his commentary, not on the Latin version, "but on the original text: that Jerome, too, and "others, would be condemned by such a decree— "indeed, that they would be guilty of disobedience "to one of their own Canons, (the Canon—*ut ve-*"*terum*) which ordained, that they should compare "the Books of the Old and New Testament with the "Hebrew and Greek respectively. He added that "they were bound to believe, with Jerome and "Cajetan, that any individual translator might err, "though he allowed it to be true, that if the Council "should examine and correct a translation of the "original text, the Holy Spirit, whose office it is to "direct Councils of the Church in matters of faith, "would prevent their falling into error, so that a "translation, so examined and approved, might be "regarded as authentic. This, however, must be "the work of many years, and could not then be "attempted: he therefore wished that no decree

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" should be passed on this subject, and that things " should be allowed to remain as they had been for " the last 1,500 years." Such was the substance of his advice.

The greater part however of the Theologians were of an opposite opinion, and said, " that they were " bound to hold as divine and authentic in all its parts, " that translation, which, in past time, had been read " in all the Churches, and used in all the schools; " that otherwise, it would be a yielding to the " Lutherans, and opening the door to a thousand " heresies, which would be eternally troubling the " repose of Christendom: that the Popes and Theo- " logians of the Schools had founded in great " measure the doctrine of the Roman Church, the " Mother and Mistress of all others, on certain " passages of Scripture; and that if every one were " allowed to examine the correctness of the transla- " tion, either by comparing it with other translations, " or by recurring to the Greek or Hebrew text, these " new grammarians would spread confusion every- " where, and would render themselves umpires and " judges of the Faith; so that it would be necessary " at last to give the Episcopate and Cardinalate to " these pedants, to the exclusion of the Theologians " and Canonists: that the Inquisitors too, unless " they knew Greek and Hebrew would no longer be " able to proceed against the Lutherans, without the " guilty instantly replying that the text did not " mean so and so, and that the translation was

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" erroneous: * * * in short, if they were to " allow to every one this liberty, they would soon " bring Christianity into a condition in which no one " would know what to believe."

" To these reasons, which the majority received " with applause, others added moreover that if " Divine Providence had given authentic Scripture " to the Synagogue, and an authentic New Testa- " ment to the Greeks, it could not be said without " casting reproach upon Him, that the Roman " Church, His Beloved, had been deprived of so " great a benefit: that consequently it was very " probable that the same Holy Spirit who had dic- " tated the Sacred Books, had also dictated the " translation which the Roman Church had adopted. " But others, having some difficulty in making a man " a Prophet or an Apostle merely for the purpose of " translating a Book, modified this opinion, by say- " ing that the Translator had not the spirit of the " Prophets and of the Apostles, but one which very " closely approached to it: that if any one found a " difficulty in admitting the assistance of the Spirit " of God to the Translator, he could not deny it to " the Council: and as the Synod approved the Vul- " gate version, and pronounced Anathema against " those who would not receive it, it ought to be " declared free from error; not because he who had " written it had been inspired, but because of the " authority of the Synod which had received it as " divine." (Father Paul, ii., 51.)

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Not satisfied however by all these provisions, the Council thus proceeds: "Furthermore, in order to "restrain petulant spirits, the Council decrees, that "no one relying on his own skill, shall, in matters of "faith and of morals pertaining to the edification of "Christian doctrine—wresting the sacred Scripture "to his own senses, presume to interpret the said "sacred Scripture contrary to that sense which Holy "Mother Church—whose it is to judge of the true "sense and interpretation of the Holy Scriptures— "hath held and doth hold; or even contrary to the "unanimous consent of the Fathers, even though "such interpretations were never (intended) to be at "at any time published. They who contravene this "decree shall be made known by their ordinaries "and be punished with the penalties by law estab- "lished."

Thus not only are writings which even the Jews declare to be uninspired, mingled with the Word of God, and human Traditions pronounced to be of "EQUAL" authority with Holy Writ, and an imperfect version substituted for the original Scripture, but even after all this—after the Scripture has been thus adulterated and dishonoured, none are to interpret it except Rome herself according to the unanimous consent of the Fathers, which consent, seeing that it does not really exist, must also be created by her decree. Such are the safeguards required by falsehood; and such the unscrupulous recklessness with which they are formed. How

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different is the free and open candour of truth! The Apostle Paul *had* authority—true authority from God—but he, instead of endeavouring to force the minds of others into blind acquiescence with his will, said, "I speak as unto *wise* men; judge ye what I say." "In malice be children, but in *understanding* be ye men." "The Son of God hath come and given us an *understanding*." "Be ye not unwise, but *understanding* what the will of the Lord is." The true minister of Christ seeks in everything, to open the understandings of those whom he teaches, and to lead them immediately to the Word of God. Even the Lord Himself taught *from the Scriptures*, and so taught, as for them that heard to understand; "Beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things concerning Himself."—"Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"—"Then opened He their understanding that they might understand the Scriptures."

There can be no surer evidence of the mind being in a diseased and evil state, than when it refuses, in spiritual things, to have its judgment determined by the same kind of principles as infallibly influence it in other things. If we were living in an island that was under the sway of an absent Sovereign, and we knew that the acting government had received from that Sovereign written instructions which they hesitated to produce—that secret unwritten instructions

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were pretended to exist—that when constrained to produce the written instructions, they were found to be corrupted by unauthorised additions; and further, that the original documents were after all not produced, but only an imperfect translation, and that none except the government themselves were allowed to interpret that translation—who under such circumstances would not instantly say that the government were traitors? Would any, who had ordinary feelings of uprightness, think of tampering either with them or their doings? And is the case different when we find, that the Decrees and messages of Him, who hath been pleased to speak to us from Heaven, have been corrupted, adulterated, and virtually destroyed? This tremendous and well-nigh unpardonable sin, meets us the very first moment we direct our thoughts towards the doctrines and practices of Rome. It ought instantly to arrest the steps of every one who fears God, and should turn them back for ever. But if it fail in doing this, if, in spite of this early and sufficient warning we venture on, what wonder if the spirit of delusion should be sent upon us? Does not experience almost uniformly teach us that when sufficient evidence has been presented and has been despised, that the spirit of delusion is allowed to come, and men are blinded, and rush darkly onward in the path of ruin?

He must be hopelessly blind indeed who does not in these things detect the hand of the great Enemy

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of souls, eagerly warring on the Scripture, as the last thing in earth that yet bears unchanged and unchangeable testimony to God's holy truth. The true Church scattered and almost divided into its units, has long ceased to be, what it once was, "the pillar and ground of the Truth." Once it stood as a united body that lived the Truth, and practically taught it—Truth was its formative power. Without pretending to be the Truth, or to originate it, or to be its master, it sought as the servant of the Truth ministerially, to sustain, and manifest, and dispense it. It was as the pedestal to the lamp that stands thereon, or as the arm to the torch that it sustains. But when the Enemy came and sowed tares among the wheat, the saints of God soon lost their separate place of testimony —apostasy increased— unity in the truth was changed into confederacy in falsehood, and the place of corporate testimony became occupied by men who have just as much title to say that they are the Church of God, as Ahab and Jezebel and apostate Israel had title to say so when they danced around their idol, and slaughtered the Prophets of God. No wonder that such should hate the heavenly light, and seek to quench, or change, or dissipate its rays. No wonder that they should wish that they themselves should be regarded as originators and controllers of light, and scorn the place in which the Church once gloried, of being servants merely, sent forth to bear the light that had been committed to them by

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Another. But when we behold this proud assumption, shall we hesitate to say that it is a work of evil? Shall we stand by in careless indifference, and allow the battle between Truth and Error to be fought without us, because we will not arouse ourselves from the sleep of selfish apathy? We may do this if we please, or we may gird ourselves for the conflict, and gather around that light of God's holy Word which still burns steadily in undiminished brightness though cast down from the "pedestal" on which it was once displayed.

One of the arguments mainly rested on by the Church of Rome to prove her authority in matters of faith, is, that we are indebted to her for knowing that Scripture is Scripture:—a statement, which when analysed, amounts to this—that because we receive their testimony in common with the testimony of thousands besides, to an historic fact, such as that the Epistle to the Philippians or Ephesians was written by St. Paul (and in this only do we use Rome), therefore we are bound to receive Rome as the authoritative expositor of Truth. A conclusion strangely drawn indeed! If this were so, I might be constrained to receive authoritative instruction from every witness that ever has borne testimony to any historic fact connected with the Scriptures. Christendom, as a whole, must be set in a place of authority—and infidels too, for many an infidel, such as Porphyry and Julian, have borne credible witness to certain important facts connected with the Scripture.

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God, in His providence, appointed that the Jews should be the depositories and guardians of the Old Testament Scriptures. They bring to us these Scriptures, and declare that they were written by God. If we examine the opportunities they had for testing that fact, we find those opportunities perfect; if we examine the Book they bring, we find that it not only describes them as being its guardians, but that it delineates accurately their past history, foretells their present condition, and, what is most important of all, speaks in terms of strongest condemnation respecting them, their doctrines, and their ways. Under these circumstances it is impossible but that their testimony should have the greatest weight; for men, unless constrained by an overwhelming power of truth, never testify in favour of that which utterly condemns themselves. We cannot therefore refuse to receive the Jews as most credible witnesses, but do we on that account receive their Traditions? Do we receive them as competent interpreters of the Book they bring, or do we say that their sanction gives *authority* to the Scriptures of God?

Again, the great body of those who bear the Christian name, although separated into many divisions hostile one to the other, concur in declaring that a certain Book called the New Testament came from God. When we examine this Book we find not only that it correctly describes the past and present condition of those who have preserved and guarded it—not only that it speaks of that condition in terms of the strongest reprobation, but also that

it teaches doctrines entirely opposed to the doctrines of the vast majority of those who nevertheless strenuously maintain its Divine authority. It condemns the practical condition as well as the doctrines, not of Rome only, but of the greater part of Christendom—Russia for example and the Greek Churches;—and yet Rome and the rest of Christendom concur in maintaining its Divine authority. This no doubt is strong and valuable evidence, for why, except constrained by truth, should men bear witness on behalf of writings that not only condemn them, but testify against all that they teach? Thus the moral condition of the witnesses corroborates by its very evil the fact to which they testify; but that same moral condition so far from causing me to receive, causes me to suspect, if not to reject, every word of instruction that their lips utter. So different is competency for testimony to a fact, from competency for authoritative instruction.

But strong as this testimony is—for it is *virtually* the testimony of enemies—we do not make it the sole, nor even the chief ground on which we rest the proof of the authority of the Holy Scriptures. It is only one amongst the many evidences, external and internal, which establish that authority on a basis stronger than *can* attach to any writings, except the writings of God. For example, what can be more miraculous than to find writers who lived thousands of years apart from each other—some of them herdsmen—some kings—some fishermen—not only agree-

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ing in their statements and doctrines—doctrines too which it is impossible that human ingenuity could have framed—but so agreeing as to produce a whole which, as the instructed reader of Scripture feels, would be rendered imperfect if any of its parts were withdrawn? Who for example that understands Isaiah and Daniel, does not see the necessity, as it were, of having the Book of Revelation? What should we think of Leviticus, if we had not the Epistle to the Hebrews? The various strings of Scripture are attuned into a harmonious unity too wonderful to be the work of any human hand. It is a harmony that no external evidence, much less Tradition, helps us to discern. It is discovered only by those who have an ear quickened by the Spirit of Christ—but to such it speaks as with a heavenly voice—and they who have once heard that voice *need* not (though they do not despise) the corroborative testimonies of earth.

Nor is it the harmony of Scripture alone that gives to the Christian heart conclusive evidence of its origin from above—it speaks in a manner peculiar to itself. Even the Jews when they heard its Divine Author teaching in their midst, were constrained to say, "Never man spake as this man." "They were astonished at His doctrine, for He taught them as one having authority, and not as the Scribes." We should be worse than the Jews, if we could not distinguish the difference between Isaiah and the Apocrypha, or between the Epistles of Paul and the

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writings of Clement or of Hermas. Whilst therefore we rest not at all on Tradition in the Romanist sense, we rest comparatively little even on testimony; our chief evidence being derived from other sources, the full value of which a Christian only is able to appreciate. Even Archbishop Laud admits as one of the chief evidences of the Divine authority of the Scripture, "the light of the text itself, in conversing wherewith we meet with the Spirit of God inwardly inclining our hearts, and sealing the full assurance of the sufficiency" of other branches of evidence.

As regards Traditionists, I have already observed that in order to give even the semblance of plausibility to their theory, it is necessary to assert the existence of an infallible tribunal which may determine what is and what is not to be received as authoritative: for how would it be possible for Rome to admit the authority of Tradition as Tradition, when it knows that the Apocrypha, which she canonizes, was not only rejected by Jerome and Gregory, but in A.D. 364, was formally condemned by the Council of Laodicea,—and that as to Image-worship she is condemned not only by Gregory, but by half the Traditions of Christendom. The more wary of the Traditionists have always been aware of this, and have rested everything on the authority of the Church; establishing Tradition and confirming Scripture thereby. Indeed some among them have not scrupled to say that Scripture entirely derives its authorisation from the sentence of the Church.

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"The Doctors of Rome," says Gaussen, (he instances Hosius, Eckius, Andradius, and Stapleton,) "have gone so far as to say, that without the testimony of the Church, the Scripture has no more authority than Livy, the Alcoran, or Æsop's fables; and Bellarmine, horrified no doubt at such impious opinions, would fain distinguish the authority of the Church *in itself*, and *with respect to us* (quoad se et quoad nos). In this last sense, he says, the Scripture has no authority except by the testimony of the Church." It is true indeed that unhesitating obedience to authority is the key-stone of the Roman System. Ignatius Loyola, in his celebrated sermon on Obedience, sets the spiritual superior in the place of God, and like Mahomet makes it a sin to question or even to doubt the wisdom of any commandment that may be given. This of course secures to the System the perfectness of absolute authority, so that nothing can be more complete than the subservience generated in every soul that bows to its influence. "The moment," says Dr. Wiseman, "that any Catholic doubts, not alone the principle of his faith, but any one of those doctrines which are thereon based—the moment he allows himself to call in question any of the dogmas which the Catholic Church teaches as having been handed down within her—that moment the Church conceives him to have virtually abandoned all connection with her: for she exacts such implicit obedience, that if any member, however valuable, however he may have

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devoted his early talents to the illustration of her doctines, fall away from his belief in any one point, he is cut off without reserve; and we have in our times seen striking and awful instances of this fact." —(*Wiseman's Lectures, III.*, p. 76.)

The early Tractarians, however, from a desire, I suppose, of avoiding the appearance of too close approximation to Rome, endeavoured to present the doctrine of Tradition in a less startling form. They talked of authoritative Tradition being determined by the consent of antiquity—the unanimous consent of the Fathers and the like: grounding, like the Romanists, the necessity of appealing to Tradition, on the alleged obscurity of Scripture, which needs the help of such an exponent; and on its alleged imperfectness which needs. the help of such an addition. But soon, discovering, I suppose, what is too obvious to be concealed, that the Fathers often contradict the Scripture, one another and themselves, they were obliged to confess that the consent of Antiquity also is an uncertain thing, and that the Fathers are not more lucid than the Scripture. And what was their conclusion? They concluded that to hope for fixed and certain Truth is just as foolish, as to expect to give fixedness to the fitful moonlight that gleams on a stormy sea; boldly asserted that God has not intended to grant certain knowledge to His children, and averred that doubt is a right and necessary ingredient in faith. "They have coolly and deliberately," says

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Dean Goode, "set about to show, that faith can never have more than probability to rest upon, and that, in fact, if there was certainty there could not be faith, as if faith was belief on insufficient grounds." "We for our part," says Dr. Newman, "have been taught to consider, that faith in its degree as well as conduct must be guided by probabilities, and *that doubt is ever our portion in this life.* We can bear to confess that other systems have their unanswerable arguments in matters of detail, and that we are but *striking a balance between difficulties existing on both sides*, that we are following as the voice of God what ON THE WHOLE we have reason to *think* such" (p. 129).—"According to English principles, faith has all that it needs in knowing that God is our Creator and Preserver, and that He MAY, IF SO HAPPEN, have spoken. * * * *Doubt may even be said to be implied in a Christian's faith*" (p. 103). "Nay," saith Mr. Keble, "*evidence complete in all its parts leaves no room for faith*" (p. 82). And to put an end to all doubt as to the doctrine they hold on this subject, Dr. Newman openly tells us, that "to accept revelation at all we have but probability to show AT MOST, NAY TO BELIEVE IN THE EXISTENCE OF AN INTELLIGENT CREATOR" (p. 69).

Infidelity of course is the legitimate result of such principles as these. Indeed the superstitious credulity of Bellarmine is less revolting than the cold

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heartless complacency with which Dr. Newman and Mr. Keble consign the soul during the whole period of its sojourn here, to the anguish of unsatisfied enquiry, and never-ending doubt. Whether Dr. Newman has renounced these sentiments, and really bowed to the infallibility of Rome, and allowed doubt to be quelled by her authority, or whether these dark principles of Scepticism may still linger in his bosom, by and by to work against Rome herself, I profess not to determine. Possibly Dr. Wiseman may have had his suspicions that Dr. Newman and others whom Dr. Newman leads, however "valuable" their labours may have been,—"however they may have devoted their early talents" to the illustration of Catholic Truth, may nevertheless so fail in the one point of implicit obedience as to require "*to be cut off without reserve.*" But however this may be, it is evident that nothing can be more contrasted than two systems one of which makes doubt a merit—the other of which makes it a sin. The Fathers of Tractarianism say, "Be certain of nothing"—Romanism says, "Be certain about every thing through faith in us"—Christianity says, "Be certain about every thing respecting which God has spoken, through faith in His unchanging Word." It remains for us to say which of these systems we will follow. Shall we follow Christ and His Apostles—or one of these other guides? Two masters we cannot serve.

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As regards the Tractarian doctrine that it is right to doubt, and that doubt is a proper element in faith, it involves a principle which, if it be true at all, must be true always. Consequently, if we had personally received instructions from the lips of the Apostle Paul, or had heard the Lord Himself teaching, it would have been still right to doubt. The absurdity of such a statement is great; but its absurdity is not greater than its impiety. It contradicts the Scripture, and reflects upon the character of God, inasmuch as when He teaches, whether audibly or in His written Word, He avows the object of His instructions to be the communication of *certain* knowledge. "Thy word is a lamp unto my feet, and a light unto my path." "The entrance of thy words giveth light; it giveth understanding unto the simple." "The testimony of the Lord is SURE, making wise the simple." "These things are written that ye might KNOW." "Abraham was strong in faith, being FULLY PERSUADED." But according to this system of religious infidelity all these statements of Scripture must be wrong. Abraham was wrong to be fully persuaded. He should have *doubted* always.

I have already noticed that famous circle of Romanist reasoning—"The Scriptures are infallible, because we—the Church—say so; and we—the Church—are infallible because the Scriptures say so." Now apart from the false assertion that the Scripture owes its authorisation to the Church, and apart from

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the equally false assertion that they, the Romanists, are the Church; it is not true that the Scripture pronounces even the real Church to be infallible. It is true indeed, that the Scripture, speaking of the Church whilst it yet stood separate and unfallen, calls it "the pillar and ground of the Truth;" but it might be this without being infallible. We may sustain, or be "the pillar of" that which is infallibly true, without being ourselves infallible. Whenever any maintain that which God has revealed, the truth maintained is infallibly Truth, because of Him from whom it comes; but they who maintain it are not thereby rendered infallible. The hand that sustains a heavenly light is not thereby made heavenly. Even then, if the Church of Rome had been a body of real saints faithfully maintaining the testimonies of God, and were therefore entitled to apply to themselves that holy name of "pillar of Truth," yet they would not thereby become infallible.*

* "Infallible," as here used, applies not to those who state something that is certainly true, because taught in the Scripture. The Priests when Herod asked them where Christ was to be born, felt infallibly sure when they answered—Bethlehem. This is not what is meant by infallibility. It attaches only to those who are officially empowered by God to enact or determine authoritatively that which is obligatory as a rule of faith and manners; and this is the claim of Rome. The Catechism of Trent expressly says that Christ has placed over the Church "a man vicariously exercising His own power—"hominem *suæ potestatis vicarium* et ministrum." In the Maynooth translation, lest the original words should alarm

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The notion of infallibility attaching to the Church —a notion which the Church of Rome has found it most convenient to encourage—has arisen from not distinguishing between the Church, and the Church *associated* with *the Apostles.* The Church when associated with Apostles acting officially, *was* infallible, and could issue authoritative decrees; of which we have one recorded instance in the Council held at Jerusalem (see Acts xv.). The Apostles, *having their mission authenticated by miracles*, could and did legislate infallibly, but the power of infallible legislation was never granted to the Church apart from them. As soon as the Apostles died, infallible legislation ceased; and the authoritative record of God's will being completed, the Church had only to obey and to administer that which had been written. The pretensions of Rome cease to have even the appearance of support from Scripture, the moment we remember what the Apostles distinctively were. *The Apostles in their peculiar office have no successors.* If we choose in wilfulness or in folly to receive as Apostles those whom God has not accredited with "the signs of Apostles," we must be left to reap the fruits of our own madness.

The Church of Rome argues, that because the Church, as a visibly united body, was once "the pillar and ground of the Truth," therefore such a

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English ears, they are somewhat softened, viz., "a man to be His vicar, and the minister of His power."

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body must continue to exist always, and that they are that body. But alas! their own sad example might have taught them that they who display the Lamp of Truth to-day, may lay it down and display something else to-morrow. Of the Church in Rome it was once said, that their faith was spoken of throughout the whole world—but what has it since become? Israel when they first came out of Egypt, were "holiness unto the Lord," but what were they when worshipping the Golden Calf and Baal? There is no promise of stability attached to any position of service or testimony held by the Church on earth, apart from its practical continuance in the goodness of God. If there had been, if God had promised that a position of testimony once occupied should be occupied unchangeably for ever, He never could have said to the Church at Ephesus, "I will remove thy candlestick out of its place except thou repent;" nor could He ever have said of the Gentile olive branch, that if it continued not in God's goodness it should be cut off. Among all the unholy figments of Romanism, there is none perhaps more daring than its assertion that the corporate standing of the Church as to authority, testimony, and the like, was inalienably secured to it by the irrevocable promise of God. The fact is exactly the reverse. The Scripture, in prophetically describing the history of Christianity, declares that there would be a great apostasy from the faith—that the visible body still calling itself the Church, would become identified

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with the world—would cease to be the "pillar and ground of the truth"—and would be punished (to use the symbolic language of Scripture) by the loss of its "candlestick" position. Instead therefore of any promise being made to the visible nominally Christian body of continuance in that position which it once held, the Scriptures predict its corruption and final excision. (Rom. xi.) The only promise of continuance is to the true members of the Church—and even in their case it is limited to a promise of their being individually preserved in such things as are indispensably requisite for salvation.

As regards the argument that Scripture derives its authorisation from the Church—an argument of which even Bellarmine is ashamed—it means this, if it means anything:—that when St. Paul went to Philippi and converted many, and afterwards wrote to them an Epistle, that Epistle received its authority not from its being the work of an inspired Apostle of God, but from the fact of the Philippians receiving it—and then, they having informed others that they so received it, and these others have informed us, so the Epistle becomes authoritative to us. But how does the circumstance of the Philippians bearing testimony to the fact that St. Paul wrote the Epistle (a fact which they could not deny without falsehood), how does this show that the Philippians made the Epistle of the Apostle of God authoritative, either in itself or to us? Do mere witnesses to a fact

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create that fact, or give to it its character? Did the woman of Samaria when she told her countrymen that she had found the Saviour, make Him thereby the Saviour—or give Him authority—or become the infallible expositor of Truth? The Church, so far from having had authority to accredit, dared not reject an Epistle which came from an Apostle. "If any man," said St. Paul, "think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."* God *by miracles* accredited His Apostle; and by accrediting him accredited his Epistle. The Church had only to receive and to obey.

* Dr. Wiseman must have secretly smiled at the simplicity of his converts when he beguiled them by the following illustration, in which the Church is supposed to be the Ambassador—the Scripture, the credentials. "When," says Dr. Wiseman, "an ambassador presents himself before a Sovereign, he is asked, Where are his credentials? He presents them, and on the strength of them, is acknowledged as an ambassador; so that he himself first presents that document whereby alone his mission and authority are subsequently established."

Now only suppose an Ambassador were to produce as his credentials a document uncertified by the seal or signature of his Sovereign, and having nothing to accredit it except his own declaration, what would be the fate of such an Ambassador? In vain would he say, "The document accredits me, and I accredit the document." The king to whom he brought it would say, "Dost thou expect me to receive credentials signed by thyself, when they ought to bear the certificate of thy king?"

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But say they again, even if we were to admit that the Church does not make the Scripture authoritative, nevertheless, we say that the Church alone has authority to interpret it, for it is expressly said by the Apostle, that "no Scripture is of private interpretation."

We reply that the words of St. Peter are misunderstood and perverted. What the Apostle states is that Scripture is a solution (επιλυσις)—solution, in the same sense as when we speak of the solution of an enigma or mystery—yet not a solution put forth on the authority of mere private unauthorised individuals — they who put it forth were not ιδιωται—they were holy men of God who spake as they were moved by the Holy Ghost. It is a text therefore which refers to the primary giving forth of Scripture as God's exposition or solution of difficulties—and has no reference at all to what we call its interpretation. The Scripture is itself God's "explanation," or "interpretation," or "solution" of difficulties; and all Christ's people, seeing that they receive of His Holy Spirit, have ability to understand that explanation.*

* The meaning of επιλυσις—*Explanation* or *solution*, may be gained from the use of επιλυω, in the following passages :— In some copies of the Septuagint it occurs in Genesis xli. 12.— "To each man according to his dream he did *interpret*."

Mark iv. 34. "When they were alone, He *expounded* all things to His disciples."

Acts xix. 39. "It shall be determined or *explained* in a lawful assembly."

Ἰδια ἐπιλυσις therefore, is equivalent to επιλυσις ἰδιωτῶν, as

All Traditionists speak of the obscurity of Scripture. The Scripture, it should be remembered, embraces two distinct classes of truth. It contains truth adapted to the condition of such as are yet ignorant of God—it also contains truths intended solely for those who "having been justified (δικαιωθεντες) by faith, have peace with God through our Lord Jesus Christ." In other words, it contains truths intended for men as men; and truths intended for those who, being brought into the Church by faith, are able to understand the ways of God, and to serve Him. Now if those who have not yet believed, attempt to understand those parts of Scripture which are intended only for such as are brought into the family of faith, it is not wonderful that they should meet with difficulties. They who are ignorant of, or who reject the message of salvation, receive not the Holy Spirit; and without that Holy Spirit, none can understand the things that have been freely given to the children of God. But because that

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opposed to that of divinely-inspired Prophets. *Bengel* very properly observes that επιλυσις in this passage refers to that prophetic interpretation by which the Prophets disclosed things previously hidden. "*Propriæ interpretationi* opponitur φορα—*vectura* prophetica. Itaque επιλυσις dicitur interpretatio, quâ ipsi prophetæ res antea plane clausas aperuere mortalibus. Prophetia nec primo humana est, nec a se ipsâ unquam ita desciscit, ut incipiat esse verbum propriæ, *i.e.*, humanæ επλυσεως, sed plane divinæ patefactionis est."

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which is *not* intended for men in their natural condition, is obscure to them whilst yet remaining in that condition, it does not follow that those truths which *are* intended for them whilst in their natural condition, should also be obscure. On the contrary, they are plain and simple. The character of God, not only in His holiness, but in His goodness — His love toward men as sinners — His willingness to accept them, notwithstanding all their ingratitude and worthlessness, in the name of Another, and to cancel all their sins through His atoning blood—all this is written as with a sunbeam. It is not God, but the foes of His gospel who dim this light. Out of a pretended reverence to truth and talking of reserve, they go in priestly pride and cover the light which God set in the earth in order that it might shed its rays on every one therein—and then they speak of obscurity and darkness. It is as if Moses, instead of placing the Serpent of Brass high upon a pole, where every eye might see, had declared that it was too holy for human gaze, and had gone and enfolded it in hallowed coverings, and hidden it in the recesses of the sanctuary. No doubt priests and mystics can soon throw obscurity and darkness around anything they seek to hide, but we must take heed not to attribute that obscurity to God.

We have to remember also, that God has not only given the Scriptures—He gave also living men, fitly qualified by His Spirit in order to explain

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those Scriptures. He gave Evangelists, in order that the truths intended for the world might be preached and explained to the world:—He gave also Pastors and Teachers, in order that the truths intended for the family of faith might be taught and explained to that family. When the Eunuch in the desert was reading in Isaiah respecting the Lamb led to the slaughter, an Evangelist was sent who "began at the same scripture, and preached unto him Jesus." St. Paul, Apollos, and others, besides being Evangelists, taught also in the Churches. Ministry therefore, both towards the world and towards the Church, is an ordinance of God; and if that ministry has been interrupted—if Rome and others have deluged the world with false teachers, and persecuted and destroyed the true—if worldliness has eaten out the vigour even of real Christianity so as for the energy of falsehood to become greater than the energy of truth—it is no wonder that darkness and obscurity should abound.

God, however, is superior to all the derangements caused by our infraction of His order. Accordingly from time to time, He either sends Evangelists and Teachers — or else, by less ostensible agency and not unfrequently by the silent power of His own blessed Spirit, He gathers in souls, and feeds the flock of His pasture.

The Romanists dwell much on the value of authoritative instruction, and on the advantage of accustoming the mind to receive readily what is

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taught on the authority of others. This, under certain limitations, we admit. We would always desire to see the Christian parent, or the Christian instructor, exercising their authority over those committed to their charge, in giving them the Scripture as the unquestionable revelation of God, and we would equally desire to see that authority cheerfully recognised and confided in. Who would have wished to see the youthful Timothy begin to doubt and to question, when Eunice his mother first presented to him the Scripture, and told him it was the Book of God? Let the parent or the instructor present the Scripture to those beneath their care—let it be reverently read, and it will soon speak with its own divine voice, and create in the heart, or in the conscience of all who give heed to its words, a conviction too strong for human argument to destroy. We do not object therefore to authority rightly used. We object to it only when it is assumed by those to whom God has not given it; or when it trangresses its prescribed limits, and assumes unauthorized control; or when it is perverted, and directs into forbidden paths. We would rejoice to see the true Church of the living God, standing collectively as "the pillar and ground of the truth:" we would rejoice to behold the Church acting like a second Eunice, and bringing up her children in "the nurture and admonition of the Lord;" but Eunice never said to Timothy, "the Scriptures have no evidence save

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that which arises from my authority:"—the true Christian Teacher never said so—the true Church of God has never said so. They do indeed direct to the Scripture as divine; they all willingly contribute their testimony to the facts connected with its transmission, but they would as soon think of substituting the torch light of earth for the mid-day light of heaven, as of setting *their* testimony in the place of that whereby God proves to the hearts of His people the authority of His own holy Word.

And now if any can review these things—if they can reflect upon the relation which Rome holds towards God's holy Word—and not feel their hearts burn with indignation, it must be because they have never learned to reverence that Word, and are ignorant alike of its authority and its value. Such will be unable to understand the clearest argument for the truth, and will fail to appreciate the evil of the most deadly doctrine, or of the most flagrant corruption. They will be ready to welcome the guides sent forth by the spirit of evil, and with them will advance (unless mercifully brought to repentance), until lost in the black darkness of the latter day.

The Apostles speak abundantly of the corruptions of the latter days; but they do not tell us to expect new Apostles, or a continuation of Apostles:—on the contrary, they say, "Remember US." "*Be mindful of the words which were spoken*

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before by THE HOLY PROPHETS, and of the commandment of US, THE APOSTLES OF THE LORD AND SAVIOUR." Happy is the soul that remembers these words—it will be freed from the trammels of men into the liberty of the service of God.

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APPENDIX.

(A.)

ON THE VERBAL INSPIRATION OF SCRIPTURE.

LOOSE views respecting the *verbal* inspiration of Scripture have deprived many Protestants of one of the strongest arguments against Tradition; for, if the Scripture be *verbally* inspired, it is manifest that whatever is received as "EQUAL" in authority with the Scripture, must be *verbally* inspired also. To attempt the proof of the verbal inspiration of the Traditions would be difficult indeed.

The Jesuits (though in this they are opposed by the Doctors of Douay and Louvain) reject *verbal* inspiration, and see nothing in the operation of the Holy Ghost but a direction preserving the sacred writers from error. No doubt they are wise in this, for in proportion as they lower the character of Scripture, the easier it is to raise Tradition to a level therewith.

The Scriptures explicitly declare that they *are* verbally inspired. This is the claim they put forward for themselves. To reject that claim therefore, is to reject the Scripture—it is to accuse it of deliberate falsehood.

"The Spirit of the Lord," says David, "*spake by me*, and His word was in my tongue." 2 Samuel xxiii. 2.

"This Scripture must needs have been fulfilled, which *the Holy Ghost, by the mouth of David, spake.*" Acts i. 16.

In Hebrews x., words written in Jeremiah are quoted *as the*

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testimony of the Holy Ghost. "Whereof the Holy Ghost also is a witness to us: for after that He had said before, * * * *He also saith*, Their sins and iniquities will I remember no more."

So also, Heb. iii. 7: "*As the Holy Ghost saith*, To-day if ye will hear his voice."

Again, in 2 Pet. i., "No prophecy of the Scripture is of any private interpretation (*i.e.*, it is not an explanation put forth on the authority of unaccredited individuals), but holy men of God *spake as they were moved* by the Holy Ghost."

In all these passages the Holy Ghost is referred to as the speaker of the words, and not merely as the superintendent of the thoughts.

In 1 Cor. ii. 13, St. Paul expressly declares that the words he used were "*taught of the Holy Ghost.*" "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth"—λογοις διδακτοις Πνευματος ἁγιου.

Indeed, when we remember the importance of a word in mere human documents—when we remember too, how frequently theological controversies rest upon a term, and that even the Apostles not unfrequently ground their arguments on the force of an expression, we necessarily come to the conclusion, even apart from these texts, that the *words* of Scripture are inspired. The circumstance of the word "Seed" in the singular, and not "*Seeds*" in the plural, being found in Genesis, forms the basis of an argument used by the Apostle in the Galatians. Not unfrequently the mistranslation of a preposition, such as προς (*with reference to*), materially alters the whole statement. See 2 Cor. v. 10, where προς is in our version confounded with κατα, *according to.* We know how anxious the Romanists are to follow the Vulgate translation in Genesis iii. 15, and to read "She" instead of "It."

The Apostle, writing to Timothy, says:

"All Scripture is given by inspiration of God, and is profit-

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able for doctrine, for reproof, for correction, for instruction," &c.

Some modern Protestants who take upon themselves to receive certain books of the Holy Scripture, and to reject others—alter the translation of this passage and render it thus: "All Scripture that is divinely inspired is also useful," &c.—*πασα γραφη θεοπνευστος και ωφελιμος*—the *και* being supposed not to be connective, but emphatic, and to throw its stress upon the word "*useful*"; as if the great object of the passage were to teach us that all divinely-inspired Scripture is *useful*.

Now, of course such a statement would imply that there is some Scripture not divinely inspired; but not to speak of this —a doctrine which even Rome would reject—can we suppose it possible, that the Apostle would emphatically tell us, that all divinely-inspired Scripture is useful? Who would doubt it? He might, and he does, tell us *for what* Scripture is useful, viz., "for doctrine, reproof, correction," &c.—but if the *και* be read as emphatic, it must throw its force on the word with which it is conjoined, viz., "*useful*"; so that the utility of Scripture, and not the purposes *for which it is useful*, would be the instruction conveyed.

Moreover, where can one single instance be found of *και* used as emphatic in such a position?

"Much mis-spent labour and false criticism," observes Dr. Tregelles, "have been used to take away the force of this text. A learned man, for instance, found that he could not understand the book of Canticles, and *therefore* concluded that it was not an inspired writing; but having thus constituted himself judge of what the Holy Ghost *ought to have* written, he had to get over this text, which, according to its common rendering, must include all *Scripture*, *Jewish* or *Christian*, as given by inspiration of God; he therefore translates the verse after this manner:—'Every writing, divinely inspired, is also profitable,' &c., &c.

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"This would not be a particularly luminous statement; and the learned writer can give no authority, scriptural or classical, for his construction of the sentence; indeed, he says he does not believe that any phrase exactly similar can be found. But the Holy Ghost has vindicated His own use of words by a similar construction in another passage of the New Testament: let the two be looked at together.

"2 Tim. iii. 16. *πασα γραφη θεοπνευστος και ωφελιμος*, &c.

"Heb. iv. 13. *παντα δε γυμνα και τετραχηλισμενα τοις οφθαλμοις*, &c.

"If the proposed rendering of the passage in Timothy were correct, the latter should be translated—'Now all naked things are also open to the eyes,' &c. This rendering would refute itself, for instead of the passage showing the all-searching character of the eye of God, it would limit Him down to the beholding of *naked* things; *i.e.*, those which are equally exposed to the gaze of man."*

Besides, let the use of the holy word, Γραφη—*Scripture*, be observed in the New Testament as in 2 Peter i., and then say whether it would be possible for the Apostle to write words which would imply that some *Scripture* was not inspired.

The words "*Scripture*" and "*the Scriptures*" are continually used by our Lord and His Apostles, as the denominations of certain well-known books, to which they always appealed as books of divine authority. The books so de-

* See also 1 Tim. iv. 4. *παν κτισμα Θεου καλον και ουδεν αποβλητον*· This could not be rendered—"Every good creature of God," &c.

Efforts have been made to support the above-mentioned rendering of 2 Tim. iii. 16, by the authority of the Vulgate, which as now used in the Church of Rome, reads the sentence thus: "*Omnis scriptura divinitus inspirata, utilis est ad docendum*," &c. But this rendering may be esteemed a virtual cancelling of the *και*. Moreover the *ancient* copies of that version read in verbal accordance with the Greek "*Omnis Scriptura divinitus inspirata, et utilis*," &c. See *Codex Amiatinus*.

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nominated were exactly the same in number then as now. If there had been any fraudulently included in the collection, our Lord and His Apostles could not have sanctioned the fraud by calling *all* the collection Scripture. How can any one dare after this to speak of any of the books of the Old Testament as being uninspired, or as having a lower character of inspiration? There are *no* such varieties of inspiration. When the Apostle says, "All Scripture is divinely inspired," he ascribes divine inspiration *in the same sense* to every writing that is included under that word "Scripture." Whatever authority attached to the Tables written by the finger of God at Sinai, attaches to every writing that together with those Tables is included under the same name "Scripture." Our Lord also said in the Revelation, "Write, FOR these things are true and faithful." This affixes the character of truth and faithfulness to every thing that is so written—the word written including, of course, the expressions as well as the sentiments.

Some have endeavoured to shake our confidence in the Scripture—especially in the New Testament—by speaking of the incorrect condition of the received Greek text.

But surely if we can confide in God for any thing, we may confide in Him for taking care that the book which He has sent into the world as His, and which He commands us to reverence and regard, should be so protected from corruption as to answer the purpose for which He gives it.

In reasoning with deists we are accustomed to ask whether they believe that God is good; and whether they think it would be consistent with goodness, for God to allow His creatures to remain without any revelation of His will; and to keep them in ignorance of their relations to Him, past, present, and to come.

And if on this ground the necessity of a revelation be admitted, can we suppose that One who is all-wise and all-powerful, would send such a revelation without also giving

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sufficient evidence to prove that it really did proceed from Him?

And if He has given the revelation and given the evidence, can we suppose that He would permit the revelation thus given and thus authenticated to become valueless by corruption? Is there any thing that His providence would watch over with more jealous care?

It is true, indeed, that God requires we should use the means which His providence has placed within our reach, for attaining accurately the knowledge of the words He has written, nor unless we use those means, can we expect the result. If we are more intent on getting correct texts of Thucydides or Æschylus, than in obtaining an accurate text of the New Testament, we must expect to reap the consequences of our carelessness. It cannot be denied that English Christians have of late been very unconcerned about the text of the Greek Testament, and have so shrunk from the labour of collating the documents which God's providence has transmitted, that they are unable to say that they have a certified knowledge of what those documents contain. There is one, however, who has undertaken the laborious work, and if he should be permitted to publish the results of his labours,* we shall have the satisfaction of knowing that we have before us the words which God has been pleased to write, given, with great care and accuracy, from the sources to which His providence has granted us access. The examination has confirmed the substantial† correctness of that which we have already received

* The publication of the work to which I refer, commenced in 1857, was completed in 1879. It is entitled "The Greek New Testament," edited from Antient Authorities with the various readings in full, &c., by Samuel Prideaux Tregelles, LL.D. Bagster, London. A few copies only now remain. For further observations on questions connected with this subject, see Remarks on Revised Translation of New Testament, as advertised at end of this pamphlet.

† Bentley, as is well known, was a strenuous advocate for the revision of the received text, "which," said he, "seems taken for the sacred

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—it enables us to know with certainty the evidence on which our Text rests—and wherever more minute accuracy is attained, it illustrates truth the more, and confirms or enlarges the testimony to the "faith once delivered to the saints"—accuracy always strengthening the evidence to the truth, that Scripture is given in "WORDS TAUGHT OF THE HOLY GHOST"— ΛΟΓΟΙΣ ΔΙΔΑΚΤΟΙΣ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ.

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original, in every word and syllable; and if the conceit be but spread and propagated, within a few years the printer's infallibility will be as zealously maintained as an Evangelist's or Apostle's."

Bentley however took care to add, that although "the real text of the sacred writers does not now (since the originals have been so long lost) lie in any single MS. or edition, but is dispersed in them all," yet that the text is "competently exact even in the worst MS. now extant, *nor is one article of faith or moral precept either perverted or lost in them*; choose as awkwardly as you can—choose the worst by design, out of the whole lump of readings."—*Letter to F. H., D.D.*

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(B.)

DISAGREEMENT OF THE EARLY FATHERS.

"There is *no* traditive interpretation of Scripture."—*Bishop Patrick.*

"There are *no such things* as traditive interpretations."—*Bishop Taylor.*

"I may confidently affirm, that *there is no one place* of Scripture explained the same way by all the Fathers."—*Placette, translated by Archbishop Tenison.*

"There has been as great variety in interpreting Scripture among the ancient Fathers, as among our modern interpreters."—*Dean Sherlock.*

"In all passages where there is any difficulty, the Fathers are sure to be opposed to each other in their interpretations."—*Goode.*

IF we did not know from sad experience, that the human heart is capable of assenting to and maintaining any thing, however false, we should marvel at the effrontery which ventures still to put forward the oft-disproved assertion, that catholic agreement marked the early ages of Christianity—I mean by early ages, those which immediately succeeded the times of the Apostles. Instead of the writings of those ages affording evidence of agreement either with the Scripture or with one another, there are no writings which prove more convincingly, that truth and unity had given place to error and division.

Indeed the Fathers themselves did not pretend to the existence of such agreement. How could they, when they were continually engaged in controversy with each other? "Many," says Origen, "of those who profess to believe in Christ disagree not only in small points and those of small moment, but also in important points and those of the highest moment, that is, concerning God, or concerning the Lord Jesus

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Christ, or concerning the Holy Spirit."—*Origen, as quoted by Goode, Vol. I., p.* 226.

Dean Goode, in his able work on the Divine rule of Faith and practice, has given painfully convincing evidence of the truth of this disagreement—not merely on trivial points, but on subjects most vital to our faith.

For example, with respect to the true Personality and Divinity of the Holy Ghost—it was denied by Origen, Pierius (the successor of Origen), Theognostus, Novatian, Lactantius, Eusebius, and Dionysius of Alexandria.—See *Goode's Divine Rule, Vol. I., ch.* 5, § 4.

"Many," says Jerome, "through ignorance of the Scripture, assert (as does also Firmianus, in the eighth book of his Letters to Demetrian) that the Father and Son are often called Holy Spirit. And while we ought clearly to believe in a Trinity, they taking away the third Person, imagine it not to be a hypostasis of the Trinity, but a name."

Here then was *disagreement* even as to the nature of one of the Persons in the Godhead.

Again, as regards the true orthodox doctrine of the divinity and eternal Sonship of Christ, Dean Goode shows very convincingly, that the statements of very many of the Fathers were semi-Arian or worse. He quotes from Justin Martyr, Tatian before he became a Valentinian, Athenagoras, Theophylus of Antioch, Hippolytus, and Eusebius. Other quotations may be seen in Bishop Bull, and in Newman's History of Arianism. I fully believe with Mr. Goode, that no ingenuity can ever reconcile many of these passages with the orthodox doctrine, as defined by Athanasius, and taught in the Nicene Creed. They cannot be reconciled with what has been called the *αναρχος γεννησις.* They deny the *eternal* Sonship of Him who AS SON is spoken of in the Scriptures as "having neither beginning of days, nor end of life"; "Whose goings forth have been from old, from everlasting." "The fact is," observes Dean Goode, "that as it respects the original relation of the Second

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Person of the Trinity to the First, there was *much* diversity of opinion in the primitive Church." "It must be confessed," says Dr. Waterland, "that the Catholics themselves were for some time pretty much divided about the question of eternal generation, though there was no question about the eternal existence: whether the Λογος might rightly be said to be begotten in respect of the state which was antecedent to the προελευσις was the point in question. Athanasius argued strenuously for it."—(*Waterland*, Vol. 3, p. 296.)

On this important subject therefore, there was *not* agreement, but much diversity and unprofitable controversy even among those reputed orthodox. There was also much unholy speculation, which some of the Fathers laboured to check. "Speculate not on this subject," said Gregory Nazianzen, "for it is not safe—let the doctrine be honoured silently: it is a great thing for thee to know the fact—the mode we cannot admit that even angels understand, much less thou."

Basil says: "Seek not what is inexplicable, for you will not find, * * * if you will not comply, I shall deride you, or rather weep at your daring, * * * believe what is revealed, seek no what is unrevealed."

With respect to the alleged agreement of the Fathers as to the eternal *existence*, Mr. Goode very properly observes, that there is no proof that they were of one mind in the matter. Indeed it is evident there was great difference of opinion.*

The words of Tertullian respecting the non-eternity of the Son as a Person, are so objectionable, that I would rather not transcribe them. "Tertullian," says Dean Goode, "savoured

* The early Fathers were dreadfully misled by the LXX. rendering of Prov. viii. 22, Κυριος εκτισε με αρχην οδων αυτου. This false rendering was a strong-hold of Arianism. Photius tried to read εκτησε, as if from κταω, for κταομαι. This, of course, is impossible. As in an infinite number of other instances, the LXX. translated wrongly. To *possess* is the right translation of קָנָה See *Dr. M'Caul's Sermon on the Divine Sonship—Appendix.* Also, *Dr. Tregelles' note in his translation of Gesenius, in loco.*

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more of Platonism than Apostolicity. * * * How indeed can any author be depended on, of whom it is confessed by his most strenuous defenders, that he argued deceitfully, and *cared little what he said of God in refutation of his opponent?*"

The statements of Novatian, Methodius, and Lactantius on the subject, are equally dishonouring to Christ. Methodius speaks of Him "as the most ancient of æons, and the first of the archangels." Lactantius writes thus :—"Since God was the most wise in designing, and most skilful in creating ; before He commenced the creation of the world (since in Him was the fountain of full and perfect good, as it is always), in order that from that good, a stream might arise and flow widely abroad, He produced a Spirit similar to Himself, who was endued with the qualities of God the Father. And how He did that we shall endeavour to teach in the fourth book. Then He made another in whom the disposition of the divine original did not remain, * * * him the Greeks call Διαβολος, "devil"; we, *criminator*, "accuser." * * * God therefore on commencing the fabric of the world, set that first and greatest Son over the whole world ; and made use of Him at once as His counsellor and artificer in planning, beautifying, and perfecting things ; because He is perfect in forethought, and reason, and power."

"More," says Mr. Goode, "may be found in Lactantius elsewhere to the same effect. It is useless to attempt to reconcile such statements with the orthodox doctrine, and so Bishop Bull admits."

"Are we then to take these things as evidence of 'catholic consent'—or of the "development of truth as delivered in the oral teachings of the Apostles, and fuller than that which we find in the Scripture handed down by all the Catholic Fathers from the times of the Apostles ?"

"Petavius," says Bishop Stillingfleet, "confesses that most of the writers of the ancient Church, did differ in their explication of it (the doctrine of the Trinity) from that which was alone allowed by the Council of Nice. And he grants that

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Arius did follow the opinion of many of the ancients in the main of his doctrines, who were guilty of the same error that he was, before the matter was thoroughly discussed. Here now arises the greatest difficulty to me in this point of tradition: the usefulness of it, I am told, is for explaining the sense of Scripture, but there begins a controversy in the Church about the explication of the doctrine of the Trinity: I desire to know whether Vincentius his rule will help us here. It is pleaded by Jerome and others, 'that the writers of the Church might err in this matter, or speak unwarily in it before the matter came to be thoroughly discussed.' If so, how comes the testimony of erroneous or unwary writers to be the certain means of giving the sense of Scripture?"—(*Stillingfleet, quoted by Goode.*)

Dean Goode well observes, that "where we cannot establish Catholic consent for the first three centuries, we cannot establish it at all. The testimony of even the Nicene Council could *at most* establish the consent of that age for the doctrine; *and not long after the Arian doctrine was affirmed by a General Council, where there were twice as many bishops present as were assembled at Nice.* And how happens it, by the way, that we hear nothing of this latter Council when the General Councils of the Church are enumerated? When Augustine was arguing with an Arian, he admitted that his opponent's appeal to the latter Council would be as good as his own to that of Nice, and therefore that they must go to some other quarter to decide the matter, and that quarter was Scripture."

Abundant evidence might be added to show the unsoundness of the doctrines held by the Fathers.

Thus Origen, speaking of the Scripture, says, "That they have not only the sense which is apparent, but also another concealed from most."

Respecting the sun, moon, and stars, he says: "Whether they have souls or not, is not clearly delivered."

Clement of Alexandria, in the following passage, denies the

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doctrine of original sin : "Let them tell us, how one who has done nothing (speaking of the new-born babe) hath fallen under Adam's curse."

It has been stated by Protestants, and allowed by Jesuits, that "in the root of the doctrine of free-will, Chrysostom, Cyril, Theophylact, Euthymius, Œcumenius, Ammonius, and most of others, especially in the Greek Church, did yield too much unto the power of nature in the free-will of man. And in this, and other doctrines of affinitie therewith did seem to have inclined, contrarie unto Scripture, into the error of the Pelagians." (*Bishop Morton, quoted by Goode*, p. 289.)

Justin Martyr says, "that those among the heathen, such as Socrates and Heraclitus, who lived *according to the dictates of reason* were Christians, though they have been esteemed Atheists." Χριστιανοι εισι καν αθεοι ενος μίσθησαν.

"Irenæus identifies the decalogue with those natural precepts which God from the beginning implanted in the hearts of men."

Clement of Alexandria says, that "before the coming of Christ, *philosophy* was necessary to the Greeks for righteousness;" that "God is the cause of all good things, of some immediately, as of the Old and New Testament, of others mediately, as of philosophy, * * * for this, as a schoolmaster, led the Greeks to Christ, as the Law did the Hebrews."

Tertullian says, that "before the Law was written by Moses, the Fathers observed that which nature taught them," and that by this Noah and others were considered righteous.

Eusebius—that "before the written laws of Moses, many of the earlier Fathers were adorned with the virtue of piety, through the right use of their reason."

Theodoret—"that the Abrahamic race received the divine law, and enjoyed the blessing of prophecy, but the Governor of the universe led the other nations to piety through *nature and creation*."*

*Goode, vol. I., p. 443.

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Hagenbach, in his "History of Doctrines," gives the following account of doctrines taught immediately after the Apostles died. It shows how early the distinctive truth of the Gospel was lost.

Clement, the earliest of the Alexandrine Fathers, writes as follows: "Perhaps as we have been redeemed by the precious blood of Christ, so some will be redeemed by the precious blood of the martyrs." (Vol. I., p. 178.)

"Origen also ascribed somewhat of the effects of an atonement to the death of the martyrs, as Clement had done before him." (*Hagenbach*, p. 173.)

"That theory of satisfaction had not then been formed which represents Christ as satisfying the justice of God, by suffering, in the room of the sinner, the punishment due to him. The term 'satisfactio' occurs indeed in the writings of Tertullian, but in a sense essentially different from and opposed to the idea of a sacrifice made by a substitute." (p. 173.)

"The forgiveness of sins was made dependent both on true repentance and the performance of good works." (p. 180.)

"From all that has been said in reference to the subject in question, it would follow that the primitive Church held the doctrine of VICARIOUS *sufferings*, but not of *vicarious satisfaction*" (p. 178)—that is, although they admitted that no one could be saved unless Christ had suffered on his behalf, yet they also taught that something else was needful in addition to those sufferings of the Redeemer: consequently, His sufferings did not make "*satisfaction*." Thus the distinctive truth of the Gospel was utterly set aside, and the doctrines of the Epistles to the Romans and to the Hebrews, virtually blotted out from the Bible.

It may excite the surprise of some that such confusion and error should so soon have pervaded the Church:—but how soon after their triumphant exodus from Egypt, was Israel gathered around their golden Calf? The professing Church

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early showed great obduracy of heart in its entire insensibility to the manner in which God was dealing with it because of its unfaithfulness and sin. The Church at Ephesus, simply because it had not retained "its first love," had been threatened with the loss of its corporate standing as a Church. "I will remove thy candlestick out of its place, except thou repent." But the warning addressed, through Ephesus, to the Church collective, was not regarded. It not only refused to repent, but hardened itself in transgression: the threatened chastisement was inflicted, and the Churches, no longer sustained in their honoured place of testimony and heavenly separation, ceased to be represented before God by golden candlesticks of the sanctuary. Israel in the days of Jeremiah were not more under displeasure or chastisement from God, than was the professing Church immediately after the Apostles died. Yet none recognised it. On the contrary, they continued to say, "Peace, Peace;" and mistook advancement in the world under Satan, for progress according to God.

Instead of owning that they had ceased to be "the pillar and ground of the truth," they put forward high and exaggerated claims to the power and dignity of Church-position; and the earnestness with which they have pressed those claims, has generally been proportioned to the degree in which they have increased in worldliness and forgetfulness of God. Under such circumstances, we cannot wonder that disunion and falsehood have prevailed. The only marvel is, that truth has not utterly perished from the earth.

It will be found, I believe, that blessing has been vouchsafed of God to individuals or bodies, just in proportion as they have avoided any false claim to corporate position, as if the Church had not fallen; and have humbly cast themselves on the resources of God's mercy, using what measure of strength they had, without assuming an untrue position.

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(C.)

SWISS AND BELGIAN PROTESTANT CONFESSIONS.

THE following extracts from the Swiss and Belgian Protestant Confessions stand in honourable and blessed contrast with the Council of Trent.

Extract from the Swiss Confession, § 2.

In controversies on religion, or in matters of faith, we do not permit ourselves to be pressed by the mere opinions of the Fathers, or by the decrees of Councils—much less by received customs, or by number of consentients, or by length of prescription. Wherefore in matters of faith we allow no other judge than God Himself, declaring through His Holy Scriptures what is true, what false; what is to be followed, what eschewed. Thus we acquiesce in the judgments of spiritual men, only when those judgments are derived from the word of God. It cannot be denied that Jeremiah and other Prophets pronounced the heaviest condemnation upon councils of priests instituted in opposition to the law of God, and have earnestly admonished us not to listen to "Fathers," nor to follow the path of those who, walking in their own inventions, have turned aside from the law of God.

We equally repudiate human traditions, which, however dignified by high-sounding titles (as if they were divine and apostolic, and delivered either by the Apostles personally, or through the instrumentality of apostolical men, to a succession of Bishops in the Church) are nevertheless, when

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compared with Scripture, found to be discrepant therewith: and do by such discrepancy show, that they are anything rather than apostolic. For even as the Apostles have not taught differently one from the other, so apostolical men have not promulgated things that contradict the Apostles. Moreover, it would be impious to assert that the Apostles did by word of mouth, deliver things that contradict their own writings. Paul expressly declares that he taught the same things in all the Churches. And again, "*We write no other things unto you than those which ye read, or I might even say, acknowledge.*" Elsewhere he again testifies that he and his disciples, *i.e.*, apostolical men, walk in the same path, and do all things equally in the same spirit. The Jews of old had their Traditions of Elders, but they were heavily denounced by the Lord, who showed that the observance thereof obstructed the Law of God, and that by them God was in vain worshipped.

Extract from the Belgian Confession. Art. I.

With the heart we believe, and with the mouth we confess, that there is only one simple spiritual Being which we call God, eternal, incomprehensible, invisible, immutable, infinite, who is altogether wise, and the abounding source of all blessings.

In two ways we become acquainted with God, first by creation, preservation, and the government of this universe. For it, like a page of beauty, is spread out before our eyes, wherein all creatures, from the least unto the greatest, are like so many forms and elements engraven; whereby the invisible things of God can be beheld and known, even His eternal power and Godhead as the Apostle Paul declareth. Which knowledge sufficeth to convict and render inexcusable any among mankind. But much more clearly and manifestly He does in due order reveal Himself to us in His sacred and

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divine word; that is to say, so far as is in this life expedient for the purposes of His own glory, and the salvation of His people.

We confess that this word of God hath not been either brought to us, or delivered down to us by any will of man; but that holy men of God inspired by the Divine Spirit, spake it, as St. Peter testifies. Afterward however, God Himself, according to that infinite care and solicitude which He hath concerning His people and their salvation, gave commandment unto His Apostles and Prophets, that they should commit these oracles to writing. He Himself likewise engraved with His own finger the two tables of the Law; *for which reason we call all writing of that kind, sacred and divine Scripture.*

[Then follows an enumeration of the Canonical Books].

These books alone we receive as sacred and canonical, on which our faith may rely, and whereby it may be confirmed and strengthened. And therefore without any doubt, we believe all things that are in them contained. And that, not so much because the Church receives and approves them as canonical, as because the Holy Spirit testifies to our consciences that they have proceeded from God; and especially on this account, because they do of themselves testify and evince their own holy authority and sacredness, seeing that they who are strangers to everything that has been predicted in those writings, are able to discern, as it were sensibly to perceive, the fulfilment and accomplishment of such predictions.

Moreover we draw a distinction between the aforesaid sacred Books, and those which they call Apocryphal; seeing that the Apocryphal may indeed be read in the Church, and it is lawful to extract statements from them, so far forth as they agree with the Canonical Books, but they have by no means such authority or certitude as for any proposition concerning faith and the Christian religion to be established from

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their testimony, much less have they power to infringe on or lessen the authority of others.

And we further believe, that Holy Scripture doth comprehend most completely the whole will of God, and that therein all those things are fully taught, which are necessary to be believed for the attainment of salvation. Consequently, seeing that therein is described most exactly and most fully, the whole method of divine worship which God requires of His creatures, it is lawful for no man (even though endued with Apostolic dignity—no not even for an angel sent down from Heaven, as St. Paul declareth) to teach other than we have been already taught in the Sacred Scriptures. For seeing that it has been forbidden for any one to add any thing to, or take any thing from the word of God, it is sufficiently manifest from this very circumstance, that this holy doctrine is in all its divisions and parts perfect and complete, and consequently no other writings of men, with whatsoever sanctity endowed, no custom, nor superiority of numbers, nor antiquity, nor length of usage, nor succession of persons, nor any councils, nor in fine any decrees or statutes of men are to be brought into competition, or comparison, with the aforesaid divine Scriptures, seeing that THE TRUTH OF GOD surpasseth all things beside—for all MEN are, as to their own nature, liars, and lighter than vanity itself. Wherefore with our whole soul we reject whatsoever agreeth not with this most certain rule, as we have been instructed by the Apostles when they say :—"Prove the spirits whether they be of God," and "if any come to you and bring not this doctrine, receive him not into your house," &c.

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(D.)

MANDATE AGAINST THE BIBLE SOCIETY.

NO comment need be made on the following extract. I trust it may prove an incentive to the Bible Society to pursue their labours with increased energy.*

JOHN VAN HOOYDONK, BY THE GRACE OF GOD AND OF THE HOLY SEE, BISHOP OF DARDANIE, VICAR APOSTOLIC OF THE VICARAGE OF BREDA;

To all our subordinate faithful Brethren, grace and peace in our Lord Jesus Christ.

* * * * *
* * * * *

Beloved and faithful, we again perceive you exposed to a danger which is daily becoming more alarming; and again we are constrained by the love which we bear to your souls in their Creator and Redeemer, Jesus Christ, to lift up our pastoral voice. The solemn account which we must one day give of your salvation, and of the sacred faith which is committed to our charge, obliges us to warn you most earnestly, so that we may not fear the everlasting woe at which the holy apostle Paul trembled and exclaimed, Woe is unto me if I preach not the Gospel! woe unto me if I do not defend the truths of God! (1 Cor. ix. 16.) It is not one particular

* The Mandate, and a Reply, by W. P. Tiddy, Agent to the Bible Society in Belgium and Holland, may be seen in a pamphlet published by J. Snow, 35, Paternoster-row.

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virtue of which the devil is now striving to deprive you, nor any special duty which he is seeking to hinder you from accomplishing; it is nothing less than the foundation of the whole Christian edifice which he is labouring to undermine. It is the root of the tree of eternal life he is seeking to destroy. It is your holy faith, beloved Christians, which the devil is trying to take away; your faith, without which no heavenly virtue can exist; your faith, without which it is impossible to please God. (Heb. xi. 6.)

* * * * *

Scarcely a year has elapsed since the successor of the holy Peter, the substitute on earth of Jesus Christ, raised his voice to warn the whole Christian Church against the renewed efforts of the self-called Bible Societies; and now with the greatest grief we see established in the diocese of the Church confided to our pastoral care a branch of one of those fatal societies. Yes, faithful and beloved, so near to us is the danger, that in our very midst the darts are forged with which the devil aims at the "heart-artery" of our faith; we have been assured that in our very midst are printed those books which, being by a sacrilegious presumption called Bible writings, God's word, or some such like name, must tend to make you disobedient and rebellious against God's authority, intrusted by Jesus Christ to his holy Church. Those books are distributed with such impudence that the persons who sell them are not contented with publicly advertising in the newspapers where and of whom they may be purchased, but they even dare, under every kind of pretence, and with plausible but hypocritical and poisonous words, to hawk them about amongst Roman Catholics, to press these to purchase at ridiculously low prices, and even to offer them the books gratis. Much-beloved and faithful brethren, whom I love in Jesus Christ, I beseech you by the love of your Saviour, and by the love of your own souls, be carefully on your guard, especially against this artifice of your hellish foe, whom resist stedfast in your faith. (1 Peter v. 9.) Give not

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the least attention to the workmen of Satan, who is ever on the watch to ruin your souls, nor to their hypocritical and high-sounding words. If sinners entice thee, consent thou not. (Prov. i. 10.) "Flee," saith the Holy Ghost, "from all sin as from the face of a poisonous serpent." (Ecclesiastic. xxi. 2.) How much more, then, must you flee from that which would deprive you not only of one virtue, but would rob you of the treasure of your holy faith; the foundation of all heavenly virtue; the root of all justification, as it is called by the holy Council of Trent. (Sess. vi., ch. 8, De Justif.).

* * * * * *

It is not our intention to set before you in the present letter a discourse on the unsuitableness of disseminating the Holy Scriptures in order to promote Christianity; or, on the injury done to the divine book, in making it the football of every mortal's arbitrary interpretation; or, on the unavoidable destruction of the unity of the faith resulting therefrom, as is clearly seen by the conduct of the enemies of the Church. We believe that it will not be even necessary to point out to you the danger and the sin of reading falsified and heretical Bibles, or to show you the wise care of the holy Church in the precaution she uses when she herself gives to her children good and authentic translations of the Holy Scriptures. Should this at any future time become necessary, we shall, by Divine permission, provide for the want: we trust, beloved and faithful, that it will be sufficient for the present to bring before you what his holiness, the Pope of Rome, the universal father of Christians, the head of God's Church on earth, said concerning the Bible Societies in his encyclical letter addressed, last year, to all bishops in the world, which letter was also sent to us.

Our holy father, Gregory XVI., after having declared that the Bible Society is one of the most dangerous stratagems of the day employed by the enemies of the Church, to mislead the professors of the Catholic truth, and to separate their hearts

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from the holiness of the faith, reminds us that those societies had been previously condemned by the former Popes, Pius VII., Leo XII., Pius VIII.; and declares that, in the fulness of his apostolical power, he also pronounces on them the sentence of condemnation. So that all must know, that whosoever dares join the Bible Societies or becomes so bold as to support them in any way whatever, will be guilty of the blackest sin before God and His holy Church. Further, his holiness, addressing his fatherly voice to all bishops, earnestly charges them before the Lord, to inform those under their care of this apostolical decision and command, and to keep their faithful sheep from all intercourse with Bible Societies. This, beloved, is the voice of the representative of Jesus Christ, whom no one can despise without despising Jesus himself. (Luke x. 16.) But far be it from us to entertain such an idea of you. We have the well-founded assurance that you will lament what the universal father of Christians laments, will abhor what he abhors and denounces, and will walk according to his precepts and commands.

* * * * * *

Should any among you have already bought or received the books of the Bible Society, do not keep them in your house or even look in them, but follow the example of the Ephesians, who at the voice of Paul, threw into the fire and burned those books they were not permitted to keep (Acts xix. 19); or, if you prefer it, and can conveniently do so, bring them to your priest or to your father-confessor, whose advice you can follow. If, in future, one of the colporteurs of those books published by that soul-destroying society should present himself to you, in that moment of danger think on the exhortation of the holy John, the Apostle of love, Bid him not God speed. (2 John 10.) Avoid all fellowship, all conversation with him, and immediately turn him away with compassion in your hearts and indignation on your countenances. Thus you will, beloved,

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render vain the efforts of Hell, and keep in your souls the inestimable treasure of faith.

And you, reverend brethren, who are appointed as pastors and overseers of souls, we entreat you by the love of Jesus Christ, to constantly remember your solemn obligations. Be as a wall to the house of Israel. (Jer. xv. 20.) Lift up your voices like a trumpet (Is. lviii.), as soon as any danger threatens your congregation. Keep for those confided to your care the sacred treasure of their faith. (1 Tim. vi. 20.) Be armed with the sword of the Spirit, which is the Word of God, and the preaching of his truths. (Eph. vi. 17.) Continue in season and out of season to reprove, rebuke, and exhort with all long-suffering. (2 Tim. iv. 2.) If the wolf have been already among the sheep, bind up and heal as much as possible the wounds which they may have received. Cease not your efforts as long as one single production of that Society is to be found among those persons under your care, whatever may be the name or size of the book published or to be published hereafter; for, perhaps, as in other places, those shameful pamphlets and books will be distributed among you, which, with a religious title, ridicule sacred things in a manner the most offensive and blasphemous.

Continue to watch, then, reverend brethren, over your congregations; rouse the heads of families to redouble with you their watchfulness, fearing lest while they sleep, or are inattentive, the enemy may come and sow tares amongst the wheat. (Matt. xiii. 25.) Add to watchfulness continual ardent prayers for each other, that not one amongst us fall in this temptation, or be deceived by these artifices of the devil. Let us also implore the intercession of the holy apostles Paul and Peter, who have sprinkled with their blood the foundation of the one only Catholic Church. Let us especially implore the holy Virgin Mary to intercede for us with her divine Son Jesus Christ, the author and finisher of our faith (Heb. xii. 2), so that we, with a cordial attachment to the See of the holy Peter, on whom

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Christ has built His Church (Matt. xvi. 18), and child-like obedience to the voice of that Chief Shepherd, may continue to walk in the unity of the faith and perfection of virtues, and be able at our last hour to exclaim with Paul, "I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the righteous judge will give me in that day." (2 Tim. iv. 7, 8.)

Given at Hoeven, 8th Sep., 1845.

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(E.)

REMARKS ON A RECENT STATEMENT OF SIR JAMES GRAHAM.

WE have been recently told by one of our leading statesmen, that the Roman Catholic religion deserves our RESPECT; first, because it is the religion of the majority of Christendom; secondly, because it "boasts the tempered zeal of Fenelon," and "inspired, as if from heaven, the pen of Pascal."

Rome and Rome's advocates had better never speak of Fenelon. Does not Sir James Graham know that Fenelon's writings were dragged before the papal tribunals to be judged —that the obnoxious parts were sentenced—himself confined for years within the limits of his diocese, and obliged to promulgate therein the sentiments of his own condemnation—and that this was done through the Jesuit advisers of Louis XIV., with the full sanction of Popes Innocent XII. and Clement XI.?

Nor was it otherwise with Pascal. Though externally in fellowship with the Church of Rome, he strenuously protested within its pale. No one more pointedly exposed the dogma of papal infallibility. Unless his death had taken place when it did, he would have been one of the Jansenist victims in the Bastille on account of the doctrines of grace which he held in opposition to the teaching of Rome. Are we then to be told that the religion of Rome "inspired the pen of Pascal?" Strange that Rome should have inspired his pen, and then turned so fiercely on that which she had inspired?

But suppose Fenelon and Pascal had not been persecuted,

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does the mere fact of their existence within the pale of Rome change the character of the Roman system? Did the fact that Joseph of Arimathea, "a good man and a just," was "a counsellor" in Israel, sanctify the principles of Israel, or alter their character, or avert their doom? God in His Grace, is continually accustomed to send light into the midst of the world's darkest systems—but what can be more fearful than to say that the light so sent sanctifies the system, when the very object for which that light is sent, is that it may condemn the system, and deliver from its evil.

The character of all corporate bodies is determined by two things: first, by the principles which they deliberately avow; secondly, by the manner in which executively they give effect to those principles. Individuals in an evil system may act inconsistently with that system for good; individuals in a right system may act inconsistently with that system for evil; but is the character of the respective systems to be determined by these inconsistencies? Are we to believe, with Sir James Graham, that the uprightness of a few individuals sanctifies Popery—or, with Lord Aberdeen, that the evil inconsistency of a few Protestants in putting heretics to death, renders Protestantism as blood-guilty as Popery? Are the *principles* of Protestantism, and the *principles* of the Inquisition to be confounded? Lord Aberdeen finds it very convenient to forget that Papists in persecuting unto death act in consistency with the avowed principles of their system, but that Protestants in so acting contravene the radical principles of theirs.

Sir James Graham tells us "*to respect*" Romanism because it is the religion of the majority of Christendom. But were not the Pharisees the majority among the Jews? God does not tell us to respect majorities, but to respect the Truth and those who have it. At present, truth cannot be with the majority, for the Lord Himself has said that the way of life is narrow, and the way of destruction broad. The Prophets—

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the Apostles and the Lord Himself were *against* the majority. The majority hated—persecuted—slew them. To be with the majority is a sure evidence of being *against* Christ.

If the principles recently avowed under the name of civil and religious liberty be true, we must say that to imagine that either Parents or Governors hold authority from God for the restraint of evil and are responsible to Him for its due exercise, is an idle fancy of by-gone days. It would be our chief duty to remove every restriction, and to allow to each individual, and to each system, the freest possible scope for the full development of their principles. Mahomedanism or Socialism may be allowed to expand themselves as they please, for why should we deny to them what we grant to Jesuitism? The Hindoo widow may again be allowed to rear her funeral pile, and Juggernaut be permitted to crush his victims as of old. The human will under Satan may be allowed free scope for all its imaginations until the destruction of Truth and the disruption of society remain as the sole trophies of the triumph of (so-called) "civil and religious liberty."

Sir James Graham says, if Popery be fettered, let the Dissenters beware, lest their hand be fettered too: *that* may follow next. It may be so; but I am sure of this, that neither Baxter nor Howe, nor Wesley, nor Whitfield would ever have purchased liberty for themselves by consenting to a principle that grants unrestricted licence to the development of all evil. They would rather have resigned every thing. The augury of Sir James Graham *may be* true. Yet such words sound strangely on the lips of one who believes that the world is advancing in truth and righteousness. Dark and evil days must indeed be coming on, if men cannot or will not distinguish between the characters and principles of such men as I have mentioned, and those which prevail in the Schools of Jesuits, and the Halls of Inquisitions. It *may* be true that such days of evil are coming—when the landmarks of truth will utterly be broken down; but who chiefly aid the onward progress of

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this evil? Not they who exhort us not to "*respect*" evil; nor they who refuse to denounce as "*acrimonious*," expressions which are little more than mere statements of undeniable facts.*

* The words of Sir James Graham were: "We have had *acrimonious* language here to-night. That was used in the heat of debate. But the prelates of the English Church have used *this language* deliberately in answer to the addresses of their clergy. And I think they ought to have remembered that the religion so denounced is, after all, the religion of the far greater portion of Christendom, and *deserving, on that account, of their respect.* They ought not to forget, as I cannot forget, that it is a religion that justly boasts the tempered zeal of Fenelon—that warmed the eloquence of Masillon—that touched with fire the tongue of Bossuet—and that inspired, as if from Heaven, the pen of Pascal."—*Speech of Sir James Graham, in House of Commons, March 20th*, 1851.

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MODERN DOCTRINES

RESPECTING SINLESSNESS

CONSIDERED:

BY

BENJAMIN WILLS NEWTON.

SECOND EDITION.

Reprinted from "THOUGHTS ON SCRIPTURAL SUBJECTS."

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Modern Doctrines Respecting Sinlessness Considered.*

To oppose any who seem desirous of aiding the progress of God's people in the way of holiness, is a painful duty. Yet it *is* a duty, if in such efforts any deflection from God's revealed Truth be traceable. The Spirit of holiness is also the Spirit of Truth. He cannot swerve from that which He has Himself spoken. The Scripture is *His* testimony; consequently, the authority of Scripture, and the authority of the Holy Ghost, are co-equal. Every divergence, therefore, from the testimony of the Holy Ghost, must be anxiously withstood. Bunyan's Pilgrim found that paths which seemed, at first, to run almost parallel to the king's highway, became utterly divergent at last. "Thy word is a lamp unto my feet, and a light unto my path." If we use not that Word with subject hearts, we shall soon find ourselves surrounded with the snares and entanglements of darkness.

* This paper more particularly refers to the writings of Mr. R. Pearsall Smith, which of late have been extensively circulated in this country. The titles of the pamphlets to which I shall refer are, "*Through Death to Life*," "*Is Romans vii. to be the continued experience of the Christian?*" "*Holiness through Faith.*"

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That the Gospel light graciously vouchsafed to Protestant Christendom has not produced, even amongst those who have truly received it unto salvation, the effects that might justly have been expected, I fully acknowledge. There has been often great worldliness, slumber, adulteration of Truth, and compromise, even amongst those who have truly received the Gospel of the grace of God. Whilst standing within the circle of light, our desire seems to have been, not to draw nearer and nearer to the brightness of its centre, but rather to keep as close as possible to its verge: as if we were unwilling to be too decidedly separated from the surrounding darkness. Many who would be miserable if they did not think that, through God's grace, they stand before Him "*uncharged*" (*ανεγκλητοι*, 1 Corinthians i. 8) do, nevertheless, show little anxiety to be "*unblamed*" (*αμεμπτοι*, 1 Thessalonians v. 23).* Thankful to be, through faith, children of God, we may show little anxiety to be "obedient children." Satisfied with being on the one foundation, we may care little whether we build on it things precious as gold, or worthless as stubble. Priestly garments may have been given to us; yet they may not have been kept unspotted. I freely admit that there is need amongst God's own children of self-judgment and repentance in many things. That unblamed condition of which

* See the difference between the meanings of *ανεγκλητος* and *αμεμπτος*, &c., considered in "Notes expository of the Greek of the first chapter of the Romans," as advertised at the end of this volume.

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the Scripture speaks, should earnestly be sought after by those who desire to be found in well-pleasing before Him. His mercy and grace are our encouragement to seek it. He can "heal the backsliding." He upbraideth not for the past, but restoreth and giveth liberally. "There is forgiveness with thee, that thou mayest be feared."

What then is this "unblamed condition?" In order that God might be able to regard our practical condition as one that He blames not, is it needful that that condition should be one of sinlessness? In order to answer this question, we must first determine what sinlessness is. God's definition thereof cannot vary; because it is founded on the principles of His own unchanging holiness. There must be no known or wilful transgression—no sins of ignorance—absolute perfectness in the inner man—absolute perfectness in developed character—full, perfect, unreserved devotedness to God in all things. In a word, there must be no tendency towards evil: there must be all tendency towards good. And this tendency must be efficacious in result. It must reach perfectly the end proposed.

Christ was all this. In Him, every tendency was towards good and against evil. His holiness (seeing that it was unchangeable) was the same on earth as it is now in glory. Feet comparable to "fine brass as though they burned in a furnace" (Revelation i. 15), must be intolerant and repellent of all defilement—His feet on earth as truly answered to this

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symbol as they now do in heaven. He placed Himself, indeed, in the midst of the taints and defilements of earth; but feet of fire could not be affected by any contiguity of evil. Fire is repellent of corruption. The full power of the divine holiness was in Him. His feet, therefore, at the end of His sojourn on earth were worthy of being anointed: and they were anointed with ointment—costly and fragrant. His disciples, even after they had been made clean through the word that He had spoken unto them, yet needed that their feet should be washed; and they were washed. But His feet were *not* washed; they were *anointed.* Is there no designed contrast in this?

Christ was tempted; but *externally*, by Satan: not internally, as we are. There is something in us, yea, even in the regenerate, that entices and allures away from God. "The mind of the flesh (φρονημα σαρκος) is not subject to the law of God; neither indeed can be," Romans viii. 7. "Every one is tempted when he is drawn away of his own lust and enticed," James i. 14. This is a deeply important passage. It teaches us that there is in us, a living, active principle of evil, which, even when not acted on by external agency, does of itself, *proprio motu*, entice from good and draw towards evil. This principle, even if resisted, is *in virtue of its essential bias against God*, SIN. To entice and allure away from good, is one of the great characteristics of Satan as the Tempter: and this, SIN *within* us is able to do,

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and does do internally, as well as Satan externally. In the millennium, Satan will be bound. Those who will people the earth during the millennium will not be tempted externally by him; yet SIN (however repressed by grace) will still dwell in all who are yet in their natural bodies, and will still struggle against God. This will be one of the great lessons of the next dispensation. Sin within us, if not resisted, "bringeth forth sin:" that is, developed sin or transgression. No such principle was in Christ. On the contrary, there was in Him essential holiness—the bias of which was as determinedly *towards* God, as the bias of SIN within us is systematically *against* God. The temptations, therefore, which Satan dared to present to the Lord, were wholly external in their origination. Satan presented them to His holy soul; but as regards response, they were as sparks struck upon the ocean. The susceptibilities, indeed, of His holiness painfully felt their heinousness; but the feeling was one of horror, hatred, and repellency. There was no susceptibility to temptation in Him; no liability to sin. But it is far otherwise with us. Besides our "new man," there is in us an opposed nature, which, however it may be mortified, exists; and its feelings and sympathies are with Satan. Its affections are towards that by which Satan tempts. Accordingly, in our case, external temptation comes like a spark struck upon tinder; or rather, it comes as fire meeting fire. It finds something congenial to itself within us, and

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with that it mingles; bringing to it added strength. We may be on the watch: through the presence and power of the Spirit, the fire may be prevented from spreading. There may be no conflagration. But still, effects have been produced—effects that make manifest before God, and before our consciences (if sufficiently sensitive), that there is something within us that does not withstand, but aid, the temptation presented by the external Tempter. There is no thorough, absolute, instant, repellency. It was not so with Christ—the Sinless One. If, therefore, we pretend to sinlessness, we must either raise ourselves to the level of His condition, and say that we have no tendency—no bias towards evil, but that all our tendencies are towards good: or else, we must bring Him down to the level of our condition, and say, that there was no essential difference between temptation in His case, and temptation in ours.

Temptation is not sin if it arise exclusively from an *external* source. In that case, "it is no sin to be tempted." But if the temptation arise from the activity of a principle of evil within, or if there be even a dormant principle of evil within whose sympathies and tendencies, when aroused, are with that which externally tempts, then none, thus circumstanced, can speak of sinlessness. It is true, indeed, that *for Christ's sake*, the guilt attaching to this principle of evil is not charged on us to condemnation; but the fact of its existence remains, and constitutes *one* most marked contrast between the condition of

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our sinless Substitute and our condition—however matured in grace such condition may be. This, the Scripture declares; this, the orthodox Protestant Confessions do, with one voice, affirm.

The author, however, of the pamphlets whose titles are prefixed, is differently minded: otherwise, he could not have written the words that follow:

"The soul surrounded by temptation and defilement, "feels itself somewhat as a dead miser would be in the "presence of a bag of gold: not indeed without liability "to sin, yet with an actual deadness of soul towards it. "In such a condition, how sin can be a temptation, I "leave. My Lord was tempted, and 'in Him was no "sin.' Temptation is not sin, though by consenting "to it we may follow the temptation. My object is not "metaphysical analysis, &c."

At present, I merely quote these words to show that the writer has drawn no clear distinction between the temptation of Him in whom no sin was, and the temptation of those in whom sin is. Yet, without the recognition of this distinction between Christ the Holy One and ourselves, it is impossible that any right conclusion can be arrived at on the question we are considering.

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§ II.

NOTHING can be more obstructive of progress in true holiness than statements that obscure the difference between the personal condition of Christ, and the personal condition of believers. In the words just quoted, that difference has been more than obscured. At present, however, I will not pursue this branch of the subject.

The author thinks that believers may, and should, be brought into such a relation to sin that their condition in the presence of temptation (in whatsoever way the temptation may come) would be that "of a dead miser to a bag of gold." In other words, evil would produce no effect upon us at all; for that which is dead cannot feel.

But where does the Scripture speak of such an extinction of sin in me, that Satan and the world find in me the insensibility of death? If that be so, why should I be commanded to "*mortify*" my members that are on the earth? We cannot mortify that which is already dead.

Again, the Apostle, in a passage in which he is avowedly describing the condition of all believers whilst they are yet in the body, says: "The flesh lusteth against the Spirit, and the Spirit against the flesh," Galatians v. 17. The Apostle speaks of a constant antagonism, and of a constant conflict.

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"The flesh LUSTETH." Is that death? Because of the strength and vigour of the flesh, we have to fight against it. What should we think of a soldier who, instead of going forth to battle against his enemies, persisted in declaring that they were all dead! Surely, we should mistrust his soldiership.

Again, we find in the Epistle of James these words, "In many things we all offend. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James iii. 2. Shall we reject these words of the Apostle? Shall we say, that although the standard by which the practical attainments of God's people are to be measured, has been in this passage appointed by God Himself, He has, nevertheless, erred, and fixed it too low? Shall we say, that none ought to be considered practically perfect except those who have so *slain* SIN that it remains no longer in a condition capable of being "*bridled*?" Shall we further say, that God has misrepresented the fact of our condition when He says of us all, that, viewed according to the perfectness of His holiness and purity, we all "offend?" This is God's sentence. He proved its truth in the case of Job. Shall we venture to reverse it?

"Bridle" is a word that implies forcible restraint. In heaven, there will be nothing to be bridled. In Christ, there was nothing to be bridled. Perfectness needs no restraint. It rejoices in development. To "bridle" perfectness would be sin.

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In this passage, therefore, we find the testimony of the Holy Ghost to two great truths:

I. That in many things we all offend.

II. That he who effectually bridles his tongue does thereby evidence that he has reached as high a measure of practical perfectness as is attainable here.

Consequently, to affirm that we can ever, whilst in the body, attain to a state in which no evil that requires to be bridled remains in us, is expressly to contradict the Scripture.

Again, we read that after the Apostle Paul had been caught up into the third heavens, there was danger of his being lifted up with pride. Consequently, in the Apostle, the root of evil was not dead. Shall we say that it ought to have been dead? Shall we say, that if he had walked in the higher path in which we walk, and if his faith had been as strong and as rightly directed as ours, all evil in him would have been dead; and in that case, whatever the temptation, he would have found himself in its presence "as a dead miser in the presence of a bag of gold?" Shall we elevate ourselves into a condition of holiness which he, who was caught up into Paradise, knew not? If any should do this, it would very convincingly prove that in *them*, at any rate, evil was not dead.

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§ III.

THE inaccurate rendering of the aorist tenses by our translators in Romans vi., and elsewhere, has, to many minds, thrown an obscurity over this subject which needs to be removed. See, for example, the eighth verse of Romans vi. "If we died (*ει απεθανομεν*) with Christ"—that is, if we (as is certainly true) passed *representatively* through judicial death when He died in our stead, we believe that we shall also live with Him. See also Colossians iii. 3. "Ye died (*απεθανετε*) and your life is hid with Christ in God." And 2 Corinthians v. 14, "If one died instead of all [all believers], then did the whole die." Not one of these, and like texts, speak of our being *in a state of death*. They refer to the great accomplished fact of our having died (not personally but representatively) when our Substitute passed through judicial death in our stead; and they speak also of our being alive unto God in Him. If we were regarded as being in a state of death, we should neither be commanded to mortify anything, for he who is personally dead cannot mortify; nor can that which is dead be mortified; nor should we be commanded to reckon ourselves dead, for we do not say to a person who is actually dead, "reckon thyself

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dead;" though to a person who has representatively died, but is personally alive, we may, and should say this. We must be very careful, therefore, not to misquote the Scripture and to represent it as saying "*ye are dead*," when it does not say this, but says "*ye died*." Believers, though they have never died personally, and though they are not in a state of death, either spiritually or otherwise, can nevertheless say, "*we died*" when Christ our Representative died in our stead. "If one died instead of all, then did the whole die." Every conclusion, therefore, that is founded on the supposition that the words "*ye died*" mean "*ye are dead*," necessarily fails.

Nor is this a point of secondary moment. We have jealously to watch that no text which speaks of the substitutional work of our God and Saviour be diverted from its proper meaning. When the Scripture says, "*ye died*" (*απεθανετε*), its great object is to direct our souls to that one moment when our holy Substitute bowed His head in death, and said, "It is finished." Every believer has a title to say that he then passed (not indeed personally but representatively) through judicial death. "I have a baptism to be baptised with, and how am I straitened till it be accomplished." Our Substitute (not ourselves personally) was baptised with that baptism of suffering; yet we, as having been represented by Him, are regarded as having been baptised therewith. "With the baptism wherewith

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I am baptised withal shall ye be baptised."* See Mark x. 39. Blessed to all who had believed in Jesus was that hour, when, in their Substitute, they emerged from that judicial death. They left it encompassed by all the preciousness of that incense-like fragrance that had ascended from that sacrificial death: and when He was received up in glory, they too entered (still representatively, not personally) those heavenly places where He took His seat as their Forerunner, Representative, and Head. And what was true of them, becomes true of us the moment we believe. The family of faith are they of whom these things are spoken; and whensoever, through personal faith, we enter that family, *then* the blessings that pertain to that family become personally ours. Thoughts, bright with heavenly radiancy, encircle the words, "*ye died*;" but they are quenched by the words, "ye are dead." No *representative* thought can be rightly connected with the words "ye are dead," as denoting a present condition: for *representatively* we are not in a state of death but of life, and seated in heavenly places in Christ. "In that he died, he died unto sin once; but in that he liveth, he liveth unto God." To reckon myself to have a title to act according to that which pertains to my *representative* condition, is

* The baptism of His suffering under the power of wrath we know nothing of *personally*: we have passed through it *representatively*. The cup of His joy we are personally to share with Him. Such is the appointment of grace.

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a very different thing from saying that my actual condition is in all respects identical with my representative condition. Moreover, the Holy Ghost in sanctifying, or causing a practical death to the *service* of sin, effects this by leading our souls to an apprehension of the work of our Substitute—especially His great sacrificial work on Calvary. Our advance in the path of practical sanctification will greatly depend on the manner in which we apprehend that which God has effected for us by the death and resurrection of our Head. The Holy Ghost was sent to glorify Christ, and Christ's work. The words, "*ye died*," direct our souls to an hour of victory and triumph over all our enemies—over all that separated us from God: and they speak of results that associate us, even now, with glory; whereas, the words, "ye are dead," dim, if they do not destroy, our apprehension of the blessings which representatively pertain to us in our Head, and divert us from those constituted objects of faith whereby the soul becomes comforted and strengthened for its service.

We have also to remember that the words, "Ye died with Christ—ye are alive unto God in him," are not restricted to any special section or class of believers: they are avowedly used of *all* believers *as such*. They are as true of the babe in faith as of the father in Christ; as true of Mark as of Paul; of the erring believers at Corinth as of the unblamed Thessalonians. The power of Scripture exhortation, as

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addressed to believers, is founded on the fact that the grace of God has already brought them *in Christ* into that condition to which they are exhorted to be practically conformed. "Ye died with Christ;" therefore walk as those who so died. "Ye are alive unto God in him;" therefore walk as those who are alive unto God in Him. "Ye are alive in the Spirit;" therefore walk as those who are alive in the Spirit. The exhortation is grounded on that which grace has already inalienably bestowed.

Accordingly, Baptism (which is the constituted sign that we are regarded as those who died when our Representative died, and were raised when He was raised) is, by God's own appointment, administered to believers at the very first moment they believe. The Pentecostal converts; the eunuch in the wilderness; the jailor at Philippi;—believed and were baptised instantly. They were baptised before they could have had any practical experience of that which baptism on the part of God signifies and seals. But we must say that the Apostles were wrong in doing this, if we adopt that exposition of the sixth of Romans which requires that the words, "*ye died with Christ*," should be altered into, "ye are dead;" and should be explained as meaning that a state of absolute practical death to sin has been attained. By the author's own showing, such a condition is not attained by *all* believers. Baptism, therefore, could not be administered to *all* believers; but only to those who have attained this perfect

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practical death to sin. Baptism would no longer refer to that which God has made *all* believers to be in Christ; but it would denote a supposed state of practical death to sin which is attained by *some* believers only. Moreover, seeing that it is alleged that sin, after having been slain, may (if there be not watchfulness and faith) revive, it would be needful to say, that in every case in which sin did so revive, the condition denoted by baptism must be lost. We should cease to be entitled to the sign. For, seeing that baptism denotes a condition *held by us, and recognised by God as held by us*, if the condition ceases to belong to us, we must, as a consequence, cease to be entitled to the sign. Our right to the sign must depend on our possession of the condition which the sign was appointed to indicate. We should virtually become unbaptised persons. Should we then, in case of recovering our lost condition, be rebaptised?

I would not intentionally misrepresent the opinions of Mr. Pearsall Smith. That I have not done so, the following quotation will, I think, sufficiently show. In the fourteenth page of one of his publications entitled, "Through Death to Life, the lesson of the sixth of Romans," he writes as follows:

"You need not, as do some, be all your life dying and
"yet never dead; always on the cross, yet never cruci-
"fied to the world; the process of spiritual surgery
"progressing joint by joint, member by member, yet
"never finished; handing over your old life to death,
"and yet resuming it again; consigned to burial, yet
"refusing to die. Oh, what a life-time of suffering

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" some insist upon enduring in spiritual hospitals, when " if they *would* but be 'planted in the likeness of " Christ's death,' they would find 'also the likeness of " His resurrection'—the 'life . . . more abundantly;' " for which the Son of God came, suffered, died, and " rose again. When on the battle-field a man is " wounded, he limps away, or is carried off to a hospital, " to recover his vital power again; but if he throws up " his hands suddenly into the air, every one knows that " the bullet has reached his heart, and that he is a " dead man. The centre of his existence has been " reached, and as life once radiated thence through all " his frame, so now death extends thence to all his mem- " bers. Death is sudden, but the death is over. There " are no lingering agonies, no weary days, months, and " years of half-life, no amputations—death is the ac- " complished thing. It is thus, dear Christian, that I " desire death in you. Not so much by the process of " a gradual, never-accomplished crucifixion of the flesh; " not so much by a severing of this and that and the " other member; not so much by the cutting out of the " cancers—though this otherwise might be needful—but " by dying in the centre of your existence to self; that " is, to that bundle of passions, selfishnesses, ambitions, " uncleannesses, and idolatries, which constitute the " many members of 'the body of death' which is to 'be " destroyed.' What this means the Holy Spirit alone " can explain to your experience; but I cannot doubt " that He *will* define it to the honest, God-fearing " inquirer after God's highway of holiness." *

* In a note at the foot of the page Mr. Smith adds: " In using " this figure [that of a dead man] it is possible that more may be " inferred than is intended. No simile is perfect, and this fails in " that, although there has been a death to sin and a resurrection " in newness of life, yet all the avenues of temptation through the " senses and the motions remain open; and a want of continuous

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Now, inasmuch as the Apostle declares that the condition described in the sixth of Romans is one that pertains to all believers *as such;* whereas Mr. Smith restricts the condition to those believers who become practically dead to sin like men slain on a battle-field, it is obvious that the teaching of the Apostle, and that of Mr. Smith essentially differ; and we have to elect which we will follow.

Mr. Smith also says, page 16:

"'The likeness of his resurrection' is elsewhere ex-
"pressed by the words '*working in you* that which is
"well pleasing in His sight;' and by the words, 'for it
"is God that *worketh in you* both to will and to do of
"His good pleasure.' The natural will being dead,
"the agony of a divided life and purpose is gone; for
"now our glorious motive-power, God's own will, works
"in us, freed from internal opposition—even though
"still subject to external assaults, and, through want of

"faith and watchfulness on the part of the believer would be fol-
"lowed by the resuscitation of the old life; as in chapter vii.: 'sin
"*revived* [or became alive again] and I [as to this full resurrection-
"life] died.' The word 'revived,' in the original, is only used in
"one other place: 'My son was dead and is *alive again*.' The flesh is
"*liable* at any moment to 'revive' or become 'alive again,' though
"through faith it may unvaryingly be kept in the place of death."

If sin could revive so as for the state described in the sixth of Romans to be forfeited, that state could never be recovered. But this cannot be. Sin can never again assume that relation towards believers which the power of God's grace in Christ has for ever taken from her. Mr. Smith has evidently not observed the contrast between that part of the seventh of Romans (from verse seven to twelve inclusive) which describes Paul's condition *as a man*, and the subsequent part of the chapter (from verse thirteen to end) which describes his experiences as *a believing man*. See this treated of in a Tract entitled, "Romans vii. considered," as advertised at end of this volume.

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"watching unto prayer, liable to a revival of the old "slain will."

Here again it is obvious that, according to the teaching of Mr. Smith, none could rightly apply to themselves those blessed words, "ye died;" nor rightly receive in Baptism the sign of that past death, unless *their natural will was dead*, and God's will worked in them "*freed from internal opposition.*"

Further, it is evident that the state described in the sixth of Romans, and indicated in the rite of Baptism, is a state that attaches of necessity to all the justified. They to whom that state attaches *not*, cannot be numbered among the justified. Consequently, if we adopt the principles of Mr. Smith, we must say that they in whom God's will does not work "freed from all internal opposition," have not attained the state described in the sixth of Romans, and indicated by Baptism; and therefore, must be numbered among the unpardoned.

Thirdly, it is manifest that if the state supposed by Mr. Smith to be indicated in this chapter could be attained, the practical commandments of this chapter, and of Scripture generally, would, the moment such a state was attained, cease to be applicable; for we could not use such expressions as "mortify," "bridle," "keep under," "bring into subjection," and the like, of any in whom the natural will was *dead*, and in whom God's will worked "*freed from all internal opposition.*"

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§ IV.

THE object of the sixth of Romans is not to teach us that our conflict with indwelling sin can cease whilst we are yet in the body. There is nothing there that tells us that God's own will works in us "freed from all internal opposition." What we learn from that blessed chapter is, that in virtue of what our Representative has done, we, *according to the judicial sentence of God* (a sentence already pronounced over us, though not yet carried out into its final results), stand in a relation to Sin and to God similar to that in which our Representative stands. When Christ as our Representative died, we (representatively) died: when He as our Representative rose, we (representatively) rose. He passed through judicial death in our stead. That terrible hour is past; and He has borne us through wrath into glory. In Him we live unto God. Our life is hid with Christ in God. Hence, when the hour of resurrection comes, full participation in the glory and perfectness of our risen Lord is secured to us. We shall be like Him, for we shall see Him as He is. Then no longer shall we have to contrast, as now, our representative and our personal condition.

In the meanwhile, however, our personal and practical relation to Sin is essentially and for ever

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changed. Our natural relation to Sin is clearly defined in the fifth chapter of the Romans. Sin is there personified. In consequence of Adam's transgression, Sin is described as entering like a mighty monarch into the world, there to reign in the power of death. See Romans v. 21.* As a penal infliction of the hand of God in consequence of our first representative's transgression, we are delivered over to the sovereignty of Sin. Sin reigns around us, and over us, and in us. We are amenable to the curse of judicial death, which she is entitled to inflict on all who are her subjects. She has become the mistress of all our powers, outward and inward. In a word, we are altogether in her hand. It is, as I have already said, a penal infliction of the hand of God because of our first representative's transgression.

The governmental appointments of God are not like those of men—*arbitrary*. They are all founded on principles that necessarily emanate from the requirements of His essential holiness. Men may enact arbitrarily, and as arbitrarily reverse what they have enacted. But it is otherwise with God. He can only act (whether in punishing or in forgiving) in consistency with the claims of His own essential holiness: and as He only is able, so He alone has the right, to determine what the claims of that holiness demand. Accordingly, when Adam,

* Εβασιλευσεν ἡ ἁμαρτια εν τῳ θανατῳ. The law is similarly personified in the commencement of the seventh chapter.

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after having been constituted the representative of others, did in that character transgress, the holiness of God appointed that "judgment unto condemnation," founded on that one transgression, should go forth. And when judgment had gone forth with all its penal consequences (and of these consequences, the establishment of Sin's empire was one), God's holiness required that before the action of judgment was intercepted and supplanted by the action of mercy and grace, a second Representative should be found, to supply, by His compensatory obedience, a ground on which the action of grace might be founded, even as the action of judgment was founded on our first representative's transgression. Before the power of penal death, wherewith Sin had been empowered to smite us, could be taken from her, it was needful that the penalty should be met by One able to bear it—able to die under it: and having died, to live.

Bearing these things in mind, we can have little difficulty in understanding the words, "in that he died, he died unto sin once: but in that he liveth, he liveth unto God." Our Substitute, in all the power of heaven's own holiness, came into the midst of Sin's empire; lived in it; glorified God in it; advanced, as it were, to her throne, and demanded the release of His people. Yet, in order to effect this, it was needful to meet the curse which Sin had a title to inflict on *them*: a title nullified once and for ever by His substitutional death. "In that he died, he

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died unto sin once: but in that he liveth, he liveth unto God."

In no other sense than this could the Holy One die unto sin. Sin had no claim against Him personally. She had never had *Him* for her subject. In the power of heaven's own holiness and light, He moved through her dark empire, ever glorifying God. In taking on Himself the curse and penalty due to our "sin in the flesh," He did not incorporate with Himself our "sin in the flesh." Our sin, whose punishment He bore, remained as much contrasted with Himself, as does a burden with the person who bears it. Laden, however, with responsibilities removed from us sinners to His own most holy Person, He met that penal death, under the power of which Sin held us because of Adam's transgression, and because of our corruption, and because of our personal offences against God's holy law. "The strength of sin is the law." Meeting the penalty, and at the same time presenting the perfectness of His own obedience unto God, our Surety did thereby supply the ground on which grace hath established her throne and reigns for evermore; that as Sin reigned in the power of death, even so might grace reign THROUGH RIGHTEOUSNESS unto eternal life through Jesus Christ our Lord. Atonement having been made to God, and full satisfaction rendered to all the claims of His holiness, grace could proceed to dispense the blessings that become the heritage of those over whom she reigns.

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Our natural relation to Sin is this:

I. We are in her empire.
II. In that empire we are her lawful subjects.
III. Sin dwells within us.
IV. She *rules* in us.
V. She holds us under the power of judicial death and everlasting curse.

Such is our natural relation to Sin; but through redemption, that relation is changed—and changed for ever. Although still personally in her empire (for we are in an earth over which she reigns), yet, representatively, we are "stablished" in the heavens, where our Head and Forerunner is. Moreover, although *in* her empire, we *belong not to* her empire, but to the kingdom of our God and Saviour; having Him for our Sovereign; His laws for our guidance; His Spirit for our strength. A circle of light has been drawn in the midst of the black darkness of earth; and over it heaven is opened in complacency, and peace, and love. Grace, by the preached word of the Gospel, gathers all who believe within that circle, and reigns over them there. We are "translated out of the kingdom of darkness into the kingdom of the Son of God's love." And although Sin is permitted still to *dwell* in us, yet she no longer *reigns* in us. She is deposed from her throne *within* us. Her power, though not destroyed, is "nullified." Lastly, she no longer holds us under the power of judicial death and curse. The snare is broken, and we are delivered.

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And to what are we indebted for this deliverance? To the work of our God and Saviour. Thereby has been provided the ground on which grace has established its throne, that it might reign over us for ever. Reigning by means of the righteousness supplied by the obedience of Jesus, grace delivers us from the curse, because He hath borne it in our stead. It delivers us from the authority of sin (even whilst we are yet locally in Sin's empire), and brings us into another kingdom, uniting us with One who is its Head in glory above the heavens. It enables us to withstand the power of Sin within us, by creating in us "the new man," and sending down the Spirit from above; that so, whilst Sin is yet in us, we might confront it, and resist it, and refuse to obey it in the lusts thereof. These are some of the blessed present consequences of redemption. The ground on which judgment operated against us having been removed, and a new basis constituted from which grace operates, the *penalties* (and all those relations to sin to which I have referred came as penalties) are cancelled, and instead thereof, blessings come.

Some may perhaps say, Is it then a blessing to be left in the midst of Sin's empire? For a season only we are left here, with a mission entrusted to us from above. We are left here as subjects of a heavenly kingdom—a kingdom of grace, and glory, and strength, and power; that we might, in the midst of the fierce rebellion of earth, uphold the

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banner of Truth, and fight the battle of the Lord God of Israel. Is this no honour—no blessing?

And if it be further asked, whether it be a blessing that Sin should still dwell within us, we answer, that, in result, it is a blessing. Is it not meet that such as we, debtors to grace alone, should well understand what Sin is? Was not Hezekiah, after many years of faithful service to God, allowed to fall, that he might be taught what was in his heart? See 2 Chronicles xxxii. 31. Was it not meet that Job should be caused to know that there was a principle of latent evil hidden within him, which, as soon as temptation in sufficient strength came, developed itself, and caused him, in seeking to justify himself, to impugn God? It would not be well that Job, or any other servant of God, should form an utterly wrong estimate of his actual condition. It were, indeed, no blessing, if it were appointed that Sin should dwell in us for ever: but it is not so appointed. On the contrary, one of the reasons why it is left in us is, that it may quicken the expectancy of faith, and enhance the joy of the coming hour of deliverance. Nor would it be a blessing if Sin were left in us as a mistress whom we were compelled to serve. We serve her not. We have "crucified the flesh with its affections and lusts." We resist and fight against her indwelling power; and in the conflict we learn many a lesson. Our faith is exercised and, it may be, we earn for ourselves praise. "He that ruleth his own spirit is

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greater than he that taketh a city;" and such greatness is ever estimated in God's sight.

Seeing, however, that in this conflict there may, and will be from time to time, failure (for "there is no man that sinneth not," 2 Chronicles vi. 36), it is possible that on such occasions, especially if the failure should be great, Sin may in the ear of our conscience loudly re-assert her ancient claims. She may say that we have broken the link that had bound us to the service of God, and that consequently He has delivered us over to her that we should be her servants as before. But we have an answer. God has supplied it. He has said, "Sin shall not [whatever be the circumstances] have dominion over you: for ye are not under the law, but under grace." If we were under the law, failure would be ruin. "He that offendeth in one point is guilty of all:" but grace having brought us, *on the ground of Another's righteousness*, into new paths, preserves in those paths. We are "preserved in Jesus Christ," as well as called. Grace sometimes preserves by upholding, so that we fall not: but it can also preserve by *restoring* after we have fallen. Whatever claim, therefore, may be advanced by Sin with the view of re-constituting those relations to herself which grace has cancelled, *all* believers are, through God's unspeakable mercy, entitled to reply, It shall not be. "*We died*"—died according to the power and efficacy of that death which our Substitute died in our stead: and he that *so* died, has been

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justified from every claim which Sin, his ancient mistress, can possibly urge against him. Such is the meaning of the words, "He that died (representatively died) hath been justified from sin," Romans vi. 7, margin. No valid plea remains to Sin. She can substantiate against us no claim, either in respect of curse to be inflicted, or servitude to be exacted. Her ancient power over us is gone—and gone for ever. Associated at present with all the results of the death of Christ in respect of every thing from which that death was intended *at present* to deliver, and associated in prospect with all its results in respect of every thing from which it is *finally* to deliver, and associated with other results that flow from our union with Him in resurrection, it is impossible that we can be removed from a condition into which grace, by no less means than the death and resurrection of the Holy One, has brought us. "Our old man," therefore, cannot *revive* out of the condition into which it has been brought by that death to which the sixth of the Romans refers. Our present question, let it be remembered, concerns that chapter. The advocates of the system we are opposing, contend that after ourselves and SIN have been brought into that relation one to the other *which the sixth of Romans describes*, that relation, through failure on our part, may be set aside, and the original condition be fallen back into again. Whereas this chapter, as indeed all Scripture, declares the very reverse. It teaches that our relation

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as believers, through redemption, to SIN and to God, being founded on the death and resurrection of our Substitute, is fixed and unalterable. Because of what we are through and in Christ, the new man is created in us, and the Holy Ghost abidingly given to us, whereby we stand in a practical relation of deliverance from *servitude* to sin, which is fixed and unchangeable. If all this could be reversed, and we could fall back into the state from which redemption has raised us, it would be a fall more terrible in its results than Adam's; for, seeing that God has in reserve no second redemption, the fall would be final and irrevocable.

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§ V.

In considering these subjects it is of the deepest possible moment to recognise that there are certain practical relations to sin and to holiness, that are necessarily held by all believers as such. One of the blessings pertaining to all who stand under the New Covenant of grace is, "I will write my laws upon their hearts." This is effected the moment "the new man" is created in them. All the impulses, tendencies, and desires of "the new man" are perfect according to God. Its creation in believers is a result of that quickening power of life that is in Christ; for He was, and is, the Life-giving One (ὁ ζωην διδους, John vi. 33). We know that every one who has looked believingly on Him is quickened with new and heavenly life. The Holy Ghost comes to dwell in all such; so that the life that is in them is sustained and directed by His agency. It could not be supposed that God, who is described as our "Stablisher in Christ" (ὁ βεβαιων εις χριστον, 2 Corinthians i. 21), would bestow on us in the heavens in Christ, that marvellous fixity of condition which is expressed in these words, without also planting in us certain equally fixed habits of thought, feeling, and action, so that we might prac-

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tically become, radically and essentially, distinct from all who know not Christ. Accordingly, the relation in which we stand to God by the creation of "the new man" in us, and by the indwelling of the Holy Ghost, is a relation as fixed and unchangeable as that which grace has given us above in Him in whom our life is hidden. We may confidently say that there is not any moral characteristic that will finally attach to us in heaven, of which the seed-principle is not found in the new man already created in us.* Moreover, through the indwelling of the Holy Ghost, "God's own divine power hath been given to us in all things that pertain unto life and godliness." Such is the fixed essential condition into which grace has brought all believers. I am not now speaking of development, but of radical condition.

Accordingly, the difference between believers and unbelievers as regards the relation which they respectively hold to good and to evil, is carefully marked in the Scripture as being essential and abiding. This may be especially seen in the first Epistle of John. "He that is a doer of sin is of the devil." "Every one that hath been born of God is not a doer of sin." The Apostle does not mean that a believer never sins. On the contrary, he says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." And again, "If any one sin, we

* Even as the seed-principle of every evil that ever has been or ever will be developed in the world, is in our flesh.

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have an advocate with the Father." What he means is, that no believer does, or can, *habitually* tread the same path that the world treads. None who *habitually* tread the world's path of darkness belong to Christ. There is a path of light, and to it believers belong; and there is a path of darkness, and to it the unregenerate belong. There is a difference between the two classes: and that difference is radical and essential.* Again and again, in various forms, John reiterates the truth that πας ὁ ἁμαρτανων— "every one who is *a sinning-one* [in that essential, habitual sense which this form of expression denotes†] hath not seen him [Christ], neither known him." Do we marvel at being told this? Do we say, What need is there that we should be taught a truism? Can any one doubt that he who habitually serves sin belongs not to Christ? It *was* doubted. The habit which has since made Christendom what it is, had even then begun—the habit of placing the sanctifying name of Christ on those who were habit-

* "The regenerate," says Bishop Davenant, "may fall into sin; but they do not habitually walk, nor can they live in sin. For *he* walketh in sin who sinneth by his hearty choice in his constant course, and with the full consent of his will."

† See this considered in "Occasional Papers," Number II., page 99. Nothing can be more dangerous than the habit that some have, of explaining these, and similar passages, as meaning that the new man in the believer does not sin. Could Peter excuse himself for his sin at Antioch by saying, "My new man did not do it"? Such a system would assign to the believer two personalities. Peter, though having in him "the new man" and "the old," was one person; and to him as a person, responsibility for his actions attached.

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ually, and with full purpose of heart, treading paths of darkness. It was needful, therefore, to proclaim in ears that were becoming dull, the elementary and self-evident truth that "God is light, and in him is no darkness at all;" and that, consequently, none who were habitually walkers in darkness could belong to Him. Hence the contrasts reiterated in this Epistle. "We are of God"—"they are of the world." "He that loveth (ὁ αγαπων) is born of God." "He that loveth not hath not known God." 1 John iv. 8.

It is true, indeed, that in this dark and evil day, when the flock of Christ are scattered, and often fed on fouled pastures, and caused to drink polluted streams, the *development* of some of their most essential characteristics may be so feeble as to be almost hidden from the eye of man. But He who searcheth the hearts seeth deeper than we, and marks characteristics that we fail to discern. "A new heart will I give you, and a new spirit will I put within you," are words true of every believer from the first moment he believes. He is thus taken out of the class of those who are "not obeyers of the truth, but obeyers of unrighteousness," and is numbered among those who "by enduring-continuance in well-doing are seekers of glory, and honour, and incorruptibility." He is, by a power that comes from above and that abides with him, set in antagonism against Satan, and the flesh, and the world. This is a state not attained by our efforts. It is one freely given to

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us of God, when first He brings us within the bonds of the New Covenant.

To us, therefore, as believers, the question is not respecting the attainment of this state: the question is whether the power belonging to that state into which grace has brought, be duly developed. Simon Peter, the moment he had known and confessed Christ, was on the Rock. Christ was the Rock (πετρα), and Simon with all his weakness was brought into association with that Rock, so that all its strength was his. He had, therefore, become a Rock-man (πετρος)—Peter, Cephas. All the characteristics and accompaniments of that Rock-condition pertained to him for ever. Yet the question still remained, whether, in these new circumstances of abiding strength, he would manifest that which savoured of Satan, or of God.

Fully and unreservedly I admit the infinite importance of development. Our one object in life should be, that we might manifest every day, more and more, the characteristics of those who, having been washed and clothed in priestly garments, have also been anointed with the holy oil, that our ways might be redolent with a fragrance, recognised as fragrance in the sanctuary of God. And there is the greater need of anxiety as to this, because it is possible that believers may savour of the world and of Satan in many of their ways. There may be much worldliness, pride, and wilfulness; insubjection of mind to Scripture and to Truth. We must seek to keep

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very close to Scripture, if we would have our own steps guided, or if we would guide others, into the ways of peace.

Suppose, then, that we should be asked to point out to any one the character of the path which a pilgrim to the heavenly City should tread. Suppose we were asked what personally should characterise him who would tread that path acceptably. Would our reply to this last question be, SINLESSNESS?

Next to misrepresenting the way of access unto Christ, the great desire of the Enemy of souls is, to misrepresent and miscolour the character of the path in which the saved walk. Yet, in either case, he can speak as an angel of light. If the attainment of salvation be in question, he says, Seek holiness —perfect holiness: by personal holiness, salvation is reached. And then he draws a vivid, and, in many respects, not untrue picture of what holiness is, and says, "That do, and thou shalt live." The question of our ability to attain this holiness he hides; and hides with it, the way of grace—the only way that God hath opened for the weary and heavy laden sinner. So, as regards the path of Christian service, Satan is able to sketch, and to present to our imagination a picture of sinless and unhindered service according to a perfectness that finally will be ours in heaven; but the question is, can it be ours now? Is it a picture which has the substantive reality of truth, or is it one which our excited and deceived imagination has pourtrayed?

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The way of life is narrow: it is entered by a strait gate: and there are many dangers. Apollyon is there: and there is many a pitfall, and many a bye-way. Discouragements, too, may abound. Solitude may depress, or society ensnare: activity may exhaust, or undue rest enfeeble. Success may intoxicate, or failure unduly daunt. In a world like this, where good and evil, truth and falsehood, God and Satan, are in unceasing conflict, it is not easy to hold stedfastly the exact relation to good and to evil that God desires that we should maintain. In entering on such a conflict, what can be more important than to know whether or not we have a foe within our own bosoms; whether it be possible for God's own will to work in us "freed from internal opposition." There may be to some a certain fascination in the thought that we need but exercise faith, and that we should find SIN within us fall dead like Goliath before the sling of David. There may be a certain fascination in the thought; but is it true? Scripture only can supply an infallible answer.

But will Scripture be really submitted to? I cannot but think that there lingers in many minds a kind of half-formed thought that there may be granted to one who walks closely in the Spirit, a rule which, though not contrary to the written word of God, is yet higher and fuller than it. Some say, Was it not intended that there should be in the Church of God growth and development? In the Scripture we have the record of the Church's in-

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fancy; but since, we have advanced to years of strength. Does not the Spirit dwell in the Church; and if He taught it certain things in its infancy, is He not likely to teach it other things in its manhood? Millions in Christendom are perishing under this lie. Yet even in minds that repel this poison, there may still linger a notion that the practical attainments of the early Churches, and it may be of the Apostles themselves, may be exceeded by greater faith and greater watchfulness than was by them exhibited. If this thought finds entrance into our heart, the Apostles of our God and Saviour will soon cease to be our guides.

I am led to say this, partly by observing that Mr. Pearsall Smith in his remarks on the seventh of Romans (although admitting that that chapter supplies the experience of a true Christian—nay more, that it supplies the Apostle's own experience) does, nevertheless, maintain that it is not *right* Christian experience. He thinks that the Apostle had for a season backslidden; that he had sought to carry out in the flesh what he should have carried out in the Spirit; that there was found in the Apostle a kind of Galatian failure; and so, Sin, which once had been dead in him, revived. Hence the experience detailed in the closing part of the seventh of Romans.

Now, if the seventh of Romans is to be regarded as the Apostle's own experience indeed, but an experience caused by unfaithfulness and declension, it

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is obvious that I may be told the same respecting other parts of Scripture in which the presence of Sin in believers is in like manner recognised. Thus, when I read in the Epistle to the Galatians—"the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary (*αντικειμενα*, set in hostile array) the one against the other," I may be told that it was so indeed with the Galatians, but that it was a wrong condition—a condition into which they had lapsed. Thus I may be forbidden to regard this as the normal condition of all believers, although the Apostle tells me that it is. And when I further read that there was a root of pride in the Apostle's heart that needed peculiarly to be watched against, and that therefore a messenger of Satan was sent to buffet him, lest he should be exalted above measure, I may be told that this ought not to have been, and would not have been if he had exercised faith aright—that if his faith had been more vigorous, he might have extirpated that and every other root of evil from his heart, and been in the presence of temptation "as a dead miser in the presence of a bag of gold."

I must be permitted to say that I refuse to take one step in the path thus opened. In the course of a somewhat lengthened life I have had, through circumstances, more opportunity than has fallen to the lot of most persons, of observing the course and the end of many who have (unconsciously perhaps at first) abandoned the Scripture as their alone rule,

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in the hope of treading a higher and a better way. I have watched the course of such. I have witnessed, not unfrequently, its end. I have seen in it delusion, darkness, and sorrow. I remember the words of the Apostle: "If any man be a prophet or spiritual, let him remember that the things which I write unto you are the commandments of the Lord." I know how insubjection of soul to Scripture is one of the most terrible evidences of the practical power of Sin. "Nay but, O man, who art thou that repliest against God?"

Well would it be for us if we could say in the same power of *practical realisation* in which the Apostle said it, "I delight in [or rather I delight with] the Law of God after the inner man." None but one walking in close communion with Christ could *experimentally* say that. Yet these words are found in the seventh of Romans.

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§ VI.

"The spirit that He caused to dwell (κατῳκισεν) in us lusteth to envy. But He giveth more grace." James iv. 5.

"The mind of the flesh (φρονημα σαρκος) is enmity against God." Romans viii. 7.

"The flesh lusteth against the Spirit, and the Spirit against the flesh." Galatians v. 17.

THESE three texts are so plain and decisive, that it seems wonderful how any one who receives the Scripture, can deny their conclusiveness in respect of the subject we are considering. God has promised ultimately to relieve us; but He has not yet relieved us from the presence of that which lusteth against His Spirit. He has relieved us from its condemnation, and also from its dominance; but He has not yet relieved us from its presence. The three texts I have quoted, are God's own description of our present condition as respects the indwelling of sin; and it is a description which must, by His appointment, continue to apply to us until we depart to be with Christ, or until the hour of resurrection comes. Whilst I am yet in the body, the φρονημα σαρκος—"the mind of the flesh," must remain in me; and seeing that it is enmity against God, it has in itself the very essentiality of sin.

But there is in believers not only "the mind of

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the flesh;" there is also "the new man," and the indwelling presence of the Holy Ghost. We delight in the law of God after the inner man. All the desires and tendencies of "the new man" being absolutely perfect, it necessarily seeks to love and to serve God with the perfectness of heaven. It can be satisfied with nothing less. According to "the new man," we desire that there should be nothing in us that thwarts or obstructs the leadings of His Spirit. We cannot be satisfied with anything less than the consecration of our whole being. But these desires are not gratified. We are obstructed by something that yet attaches to our personal condition. There is something in us that is enmity against God—something that cannot be consecrated to Him. Our new desires, therefore, are frustrated as to the attainment of perfect and unhindered service. We have to struggle against ourselves whilst we serve, and we feel it to be a bondage. This is what experience teaches us: this is what the seventh of Romans describes. It describes holy and perfect desires obstructed. It details an experience which must, of necessity, be found wherever the mind of the flesh and the mind of the Spirit co-exist.

It is true, indeed, that the seventh of Romans does not give us the *complete* experience of the believer. We must conjoin with it the eighth chapter. But the eighth chapter does not neutralise the seventh. The truths of both harmonise. The

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seventh chapter teaches me of that which obstructs my new desires: the eighth teaches me of that which at present counteracts, and finally removes all obstructions. At present, I am so far "held in captivity by * the law of sin in my members" that I am unable to carry out the desires of "the new man" in two respects. First, I cannot serve God with unhindered service; for there is something in me that draws backward, and obstructs. Secondly, I cannot serve God with absolutely perfect service; for the same evil power that obstructs, does also, more or less, mar. Our best services have not the perfectness of heaven. I desire, in the new man, to serve God without one counteracting feeling; I begin to serve God, and instantly I find within me a counteracting feeling, from which I cannot free myself. I am obliged, therefore, to say that "when I would do good, evil is present with me." Yet although the liberating power of redemption which has been brought to bear on me, in and through Christ, has not yet freed me from *the presence* of the law of sin in my members, nor from its power to mar as well as impede my services, yet, ultimately, it will free me perfectly. In the *pronounced sentence of God* I am a freed man, although that sentence is not yet fully carried into effect; and I have, therefore, to wait for the full development of its results.

* See corrected reading, Εν τῳ νομῳ της ἁμαρτιας τῳ οντι εν τοις μελεσιν μου. Tregelles.

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In the meanwhile, I am thus far liberated—I am enabled, though with obstructed service, to serve God truly; and though my service has not the perfectness which, in the new man, I desire, yet it is accepted by Him *through Jesus Christ.* Not only, therefore, am I free from condemnation, but I am free also to serve God. This is the blessed truth taught in the eighth chapter. The truths taught in the seventh and eighth chapters respectively do not neutralise each other. They are to be held in combination. In the one chapter I see what I am because of Adam, in the flesh; in the other, what I am because of Christ, in the Spirit. These two most contrasted conditions do, at present, co-exist in my one person; consequently, I have to contemplate them both.

It is very evident, that if the three texts prefixed to this section be true—if "the mind of the flesh," and "the new man," do co-exist in us, then the experience detailed in the seventh of Romans *must* be a necessary part of the experience of every one in whom evil and good are so permitted to exist.

The only way of avoiding this conclusion would be by saying that the principle of evil is, or should be, utterly extinguished in us (in which case, we should have nothing to mortify, and nothing to bridle); or else, by saying that although it exists, yet its existence is, by God, ignored; and that we in faith, should ignore it too. But neither of these things are true. "The mind of the flesh" does

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exist in us; and until we depart to be with Christ, it must, by God's appointment, continue to exist. As respects its existence being by God ignored, it is sufficient to say that its existence is a fact, and that God never ignores facts. If He had ignored it, He would not have sent the messenger of Satan to buffet Paul. The existence, therefore, of a living principle of evil within us which God recognises, and which we are commanded to recognise, must produce, in hearts where the perfect desires of the new man are, certain experiences: and these experiences the seventh of Romans details. It does not give a *complete* picture of Christian experience. It does not profess to do this. It gives *a* phase—a part of our experience only: but it is a necessary, and an abiding part, whilst we continue below. Although our standing as believers is in the Spirit, and not in the flesh; yet our connection with the flesh has not ceased; and we have to know and to consider what that connection involves. On the other hand, we have also to consider what our connection with "the law of the Spirit of life in Christ" involves. There are two sides to the picture: two parts in the lesson.

I do not here enter further into the interpretation of the seventh of Romans, because I have fully considered it in another publication, to which I may be permitted to refer. Here I am concerned with it no further than to observe, that since it is essential to Mr. Smith's system to regard it as the record of a

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state into which the Apostle had lapsed,* I think it will be admitted by most that a system which requires for its sustainment such an admission, stands self-condemned.

As it may not, perhaps, be convenient to all to obtain my Tract on the seventh of Romans, I subjoin the following extract:

"The Law is still spoken of in this passage as 'holy, just, and good,' but it is not spoken of (this should be most carefully observed) as that which is shunned or dreaded, but as that which is 'consented to' (verse 16), 'desired' (verse 19), and 'delighted in' (verse 22). 'The new man,' seeing it is 'created according to God in righteousness and true holiness,' must, by the very necessity of its nature, rejoice in that which is 'holy, just, and good.' 'I delight in the Law of God after the inner man,' are words that may be truthfully used (and where there is much practical grace they will be realised) by every one in whom 'the new man' is. Yet the very fact of these new 'desires' and 'delights' being in the believer, is made the means of teaching him one of his deepest experimental lessons respecting the Sin that dwells within him. However intense may be our desire, in 'the new man,' to love God per-

* Mr. Smith's words are—"After having begun in the Spirit, he [the Apostle] had sought to be made perfect by the activities of the flesh." page 13.

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fectly, and to serve Him perfectly—however we may long to banish from our bosom every desire and every tendency that is contrary to His will, yet there is found in every regenerate heart an antagonistic principle of evil that meets every claim of God with unvarying, habitual resistance. The energy of this evil may in different hearts be developed in different degrees: but as to its essential character, it is alike in all. It acts *for* evil and *against* good. It obstructs and impairs every desire and every action that is directed towards God. None of our counsels —none of our deeds, are found to have the perfectness which the Law of God requires, and which we, in 'the new man,' desire. Our desire in the new man is toward *absolute, unmixed* good: for *unmixed* good is the only thing that the Law, in the strictness of its righteousness, can recognise as good. But, however truly we may, in 'the new man,' long after it, we cannot DO it. Unmixed good is beyond us.*

* I beg it may be especially noticed that I use the expression, "*unmixed* good;" by which I mean that absolutely perfect good which was once found on earth, when the Holy One was here, but now is known only in heaven. This passage, therefore, does not speak of that kind of good which believers, through grace, may and do perform—good which, though not perfect, is accepted through Jesus Christ. It does not say that I can perform no good; what it asserts is, that I cannot perform *that perfect good* which the Law commands, and in which I, in the new man, "delight." "Good" in this passage is to be understood only of that which is perfect according to this perfectness: and "evil" is that which falls short, in the least conceivable degree, of such perfectness. It is the not observing the *kind* of good spoken of in this passage that has mainly caused the difficulty in understanding it.

It must be remembered too, that Sin throughout this passage is

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We are obliged, therefore, to say, 'The good I desire I do not.' And when we further consider how (notwithstanding all our watchfulness) elements of infirmity and evil mingle with everything we feel, or think, or do, we are obliged to add, 'The evil I desire not, that I do.'

"To this many, perhaps, will be disposed to refuse their assent. 'A Christian,' they will say, 'does not habitually DO what the new man hates. To say that he did, would make him practically the servant of iniquity; and this, we are expressly told in the sixth of Romans, he is not.'

"It is indeed true that a Christian is not the servant of iniquity. A doer of sin (*ὁ ποιων την ἁμαρτιαν*) says the Apostle John—one, that is, who habitually walks in the path of evil, does thereby prove that he hath not seen Christ, neither known Him. Such a one does not resist, but indulges and follows, and that habitually, the impulses of Sin

personified. It is regarded as a living agent with whom we, naturally, are identified. The first result or *act* of Sin in us is evil desire, or concupiscence, which can be no more separated from Sin, than heat from fire: and which concupiscence, being in itself an inward *act*, precedes the deliberate choice of the soul and all developed action. Indeed, concupiscence may be resisted and never go on to a deliberate intention or choice. Yet evil has been DONE by us, the moment a wrong desire has been excited. This is well expressed by Calvin. "Multum inter deliberatam voluntatem interest et appetitus, quibus titillamur. Hoc igitur ultimo præcepto (viz. Non concupisces) tantam a nobis integritatem Deus exigit, *ut nulla nos vitiosa cupiditas ad malum sollicitet, utcunque non accedat consensus.*" Unless therefore we can say that there is no Sin in us, we cannot say that there is no wrong desire (concupiscence)—and wherever there is concupiscence, there, there is a "deed" of Sin.

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that dwells within him. To say that a Christian thus yields himself up to Sin, and that he cannot help so obeying it, and that the words, 'The evil I would not, that I do,' mean that he does in this sense serve Sin, is no doubt antinomianism: and that antinomianism has been taught from this passage, I do not deny. But are the words 'to do evil' capable of no other meaning than that in which we apply them to the habitual service of sin? Does the eye of God, judging according to the strict holiness of His Law, detect sin only in such developments of it as are outward and palpable, and have in them that character of *unmixed* evil which is found in the actions of the unregenerate world? Is there no inner man—no inward world of thought and feeling which His eye scrutinises? Is not a thought of foolishness sin? Is not the slightest bias to evil, the slightest tendency towards any thing false or wrong, or the slightest want of readiness or of capacity in *perfectly* following the path of holiness, sin? So the Scripture teaches. If, therefore, when a Christian seeks to serve God, it be found that Sin within him puts forth the slightest power to obstruct the action, or to mar the mode of its performance; if it puts forth one desire or causes one momentary feeling that is contrary to or falls short of, the perfectness of God, that desire, or that feeling is, in the sight of God, *an act*. Sin has wrought something in us, and by us: and we are identified (and but for grace should be identified for ever) with that which

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is thus wrought in us ; for Sin is, naturally, a part of ourselves. We have, therefore, DONE something, which, in 'the new man,' we hate ; and although the world will refuse to call it '*a deed*,' and will persist in extenuating human frailty (as they term it) ; and although they will not allow that evil desire is, if resisted, sin ; yet the Law of God determines otherwise. Nor can there be a truer form of antinomianism than to say that the impulses and strugglings of Sin are, if resisted, *not* Sin. Grace indeed does not impute them to a believer as Sin. That is a different question. We are not now speaking of the pardoning power of grace ; but we are speaking of what that is which grace pardons. If then there be an active power in us that hinders, mars, and taints our efforts after all good, and renders the performance of perfect good hopeless ; and if we cannot, though we would, free ourselves, either from the presence of this evil power, or from its workings, then are we, in a very intelligible sense, subject to the doings and actings of an evil principle within us, which, in 'the new man,' we hate.

"But again, as we must beware of understanding the word 'DO' in this passage ('The evil I would not that I do,') as denoting that habitual willing service of evil that is seen in the world ; so we must also remember that it is not to be understood of such sins as believers *may* indeed fall into, but which by greater faithfulness and watchfulness they might have avoided. When Peter temporised at Antioch, and

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virtually surrendered the truth of the Gospel, his sin was one which watchfulness and faithfulness would have prevented; and consequently, he had no title to say of his transgression, 'It was not I that did it, but sin that dwelleth in me.' To attempt to shelter deliberate transgressions (whether they be habitual as in the world, or occasional as in the case of believers) by bringing them within the scope of this passage, is antinomianism. The workings of sin contemplated in this passage, are such as no watchfulness can hinder, no faithfulness avoid. The existence of Sin within us entails on us certain consequences which we have no more power to evade, than the idiot has power to change his look of idiocy, or the palsied hand has power to free itself from its torpor. The transgression of our first parent brought on us, not only the imputed guilt of that transgression, but has also entailed on us the hereditary possession of a depraved nature. There are certain effects of that depravation which are beyond the power of our control; and it is of such effects that this passage treats, and not of transgressions which the believer, by watchfulness, could avoid. Any manifestation of evil to which we cannot truthfully apply the words, 'So then it is no more I that do it, but sin that dwelleth in me,' is not to be included among the deeds referred to in this passage." ("Romans vii. considered," pp. 14—20.)

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The following observations are taken from my work entitled, "Remarks on the Revised English Version, etc.," page 143. "*On the Alteration of the Translation of James iv.* 5."

This passage is one of no ordinary importance, bearing, as it does, so marked and decided a testimony to the corruption of our natural *spirit*—a testimony of peculiar value at the present moment, when we are hearing so much about the dignity of man, the perfectibility of his nature, and of Christian perfection in the flesh. In our Authorised Version the passage is translated thus: "*Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?*"—margin, "*enviously.*"

Thus translated it is in strict accordance with the sentiment of the verses that precede it. In those verses the Apostle draws a fearful picture of the manner in which the lusts that war in our members were being yielded to by those to whom he wrote. These lusts, which characteristically mark our fallen being, he denounces; and confirms his denunciation by an appeal to that which had afore been written in the Scripture. "Think ye that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"

"Body, soul, and spirit," are the three constituent parts of man's natural being. See 1 Thess. v. 23. All three have become depraved. With all three, in our natural state, we serve Satan: and nothing but God's sanctifying grace can enable us to bridle the

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evil that is in them, so as to bring "body, soul, and spirit" into unwilling subjection to a power greater than their own. Hence, in James, the words that follow: "*He giveth more, or greater* [μειζονα] *grace.*"

We all know what a "proud spirit," a "rebellious spirit," and a "perverse spirit" mean. Such qualities essentially characterise that spirit which forms a constituent part of our fallen natural being.

It should be observed that in the corrected Greek text which the Revisers (no doubt rightly) have followed, κατωκισεν is substituted for κατωκησεν; so that the verse would read: "Think ye that the Scripture saith in vain, The spirit that He caused to dwell in us lusteth to envy?" Those who ignore the great truth that the corruption of our nature is a penalty inflicted on us because of our being involved in the condemnation resulting from Adam's first sin, must of course reject this statement. Yet, what can be more true? Adam being our legal representative, we become amenable to punishment on account of his transgression. We are born subject to death, misery, and with a corrupt nature: of which corrupted nature our natural spirit is a constituent part. A vitiated spirit which "yearns" after evil does, by the judicial appointment of God, dwell within us; and will continue for ever in the unpardoned; and for a time dwells in believers also, so that they will have to watch and curb it, until the time comes for them to depart and be with Christ in the blessedness of the new creation. The word

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κατῳκισεν, therefore, only declares a truth which Scripture everywhere reveals, and which facts daily attest. It is true that a vitiated spirit dwells in us: it is true that God *has appointed* it to dwell in us.

"*Yearn*" is no doubt a better rendering of επιποθεω than "*lust*," which would be επιθυμεω. It always denotes anxious *longing after* a thing whether good or evil. See Romans i. 11, I *long* to see you. 2 Corinthians v. 2, *earnestly-desiring* to be clothed upon. Philippians i. 8, how I *greatly-long-after* you all, etc., etc.

"The Scripture saith." It has been objected that no such words are found in the Scripture as those here cited. It is true that the *exact words* are not found, but the *sentiment* is. It pervades the whole Scripture. The words, "He shall be called a Nazarene," are nowhere found in Scripture, yet Matthew says, "That it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene." The universal teaching of the Prophets was that the Lord Jesus should be a despised one, like every inhabitant of Nazareth was; yet they do not use the word Nazarene.

The statement that the spirit that is in us lusteth to envy, is followed by another sentence introduced by the word "but." "But he giveth more [or greater] grace." "But," is an *adversative* particle. It implies *contrast*. It contrasts the clause to which it is prefixed, with that which precedes. The preceding clause declares the solemn fact that our

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natural spirit is depraved: the next announces the blessed truth, that God giveth to His people grace adequate to cope with, and counteract the depravation. The contrast, therefore, intended to be marked by "but," is abundantly obvious if it be allowed that the preceding clause speaks of our natural vitiated spirit; but the contrast would be enfeebled (may I not say destroyed?), if the former clause were understood as referring to the presence of the Holy Ghost. And is it likely that the Apostle would speak of the indwelling power of the Holy Ghost whilst speaking to persons whom he upbraids as "adulterers and adulteresses"—"friends of the world and enemies of God?"

Although Dr. Tregelles would certainly not have sanctioned the Revisers' *translation*, he has in his published text of the Greek Testament altered the *punctuation* of this passage as the Revisers have done. I feel justified, however, in saying, from a conversation I had with him some months before his death, that if he had lived to publish a second edition of his most valuable work, he would have returned to the punctuation adopted in our Authorised Version.

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§ VII.

THE tendency of the system we are considering (and it is true of all like systems), is to direct the mind far more to the thought of death to sin, than to that of life toward God. It could scarcely be otherwise, for who that realised what life toward God involves, could dream of SINLESSNESS?

He who asserts that he lives sinlessly, must be prepared to show that he renders to God all that is due to Him in heaven; and all that is due to the claims of His service on the earth. He must sustain towards evil and towards good, towards Truth and towards falsehood, towards the Church and towards the world, towards the systems of men and the operations of God, relations that are perfect according to the perfectness of heaven. There must be no sins of ignorance. On the contrary, there must be such a full comprehensive apprehension of that which is written in the Word of God, as for its light to be received and followed with a heart at once understanding and *faithful*. There must be no shrinking from the light of Scripture; no attempt to qualify its statements; no refusal to bow to its declarations; no disposition to reply against God. The conventional arrangements of society and of the

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professing Church must be faithfully tested by God's Word; and if they fail to answer to that test, they must be repudiated and renounced. There must be a withdrawal from every thing that is not perfect; and such withdrawal must be effected and sustained in the wisdom, and stedfastness, and meekness of the Spirit of Christ. In a word, there must be a complete cessation of fellowship with all evil, and a perfectly sustained fellowship with all good; and that without any let, opposition, or obstruction from any tendencies or feelings within. If such be our condition we may speak of SINLESSNESS. Such was Christ's condition when He dwelt on earth. Such will be our condition in heaven, for we shall be changed into His likeness. But it is far otherwise now. Our consciences, if rightly exercised, would tell us always that which, because of our dull ear, the Scripture reiterates, that "in many things we all offend."

To contradict the true testimony of our conscience must be sin. To contradict the declarations of the Word of God must be sin. To make ourselves like unto Christ the Holy One, must be sin—and very heinous sin. It takes from Christ personally His characteristic distinctiveness as the alone Sinless One; and refuses, as unneeded, that most precious and peculiar relation of grace which He now holds towards His people, in that He receives and owns them as His servants, and as His friends, even whilst evil yet dwells within them. Therefore we

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read of "having access into that GRACE wherein we have been made to stand" (ἑστηκαμεν). Has that grace no value in our sight? Certainly not, if we be sinless; for in that case we need it not.

To take from Christ's people the apprehension of the grace, mercy, and forbearance which He abidingly exercises towards them, whilst they are yet serving Him with sin in them, is to take from their souls the very knowledge by which faith is nourished and holiness promoted. We should little apprehend the depth of that love which passes knowledge, if we did not prove its forbearance and graciousness in dealing with our spiritual decrepitudes. He who deems that he has no stain to be washed from his feet, will neither prize, nor seek unto the love that washes it away. He who has no sin for the Accuser of the brethren to present before the throne, will neither dread the Accuser, nor value the Intercessor. To be told of One "who ever liveth to make intercession for us," can be of no comfort to those in whom "God's will, freed from all internal opposition, works." He in whom sin is dead, can need no such intercession.

Israel never thought of entering the Courts of their typical Tabernacle, save under the protecting and sanctifying efficacy of the altar-sacrifice. They stood under the efficacy of a High Priest's service, and that efficacy was based wholly on SACRIFICE. Is it otherwise with us? We draw nigh into the Courts of our unseen Tabernacle, and we serve

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whilst sin is yet in us. We know that we have something to watch against, and resist, and bridle, when we draw nigh, and when we serve. Moreover, our services, however watchfully rendered, are not, even in the judgment of our own consciences, perfect. Yet God receives both us and our services. But how? Because the guilt of the sin that we carry within us has been borne, once and for ever, by our Substitute in death: and we draw nigh under the acceptableness of His once offered sacrifice. Its acceptableness rests abidingly on our persons. And as to our services, they too, though imperfect, are offered through the sacrificial efficacy of Christ's name. We offer "spiritual sacrifices *acceptable to God through Jesus Christ*," 1 Peter ii. 5. Our prayers need the efficacy of the fragrance of His name to be imparted to them. Therefore, in vision, John saw an angel come forth, having much incense "*that he might give it to the prayers of the saints*" (*ινα δωσει ταις προσευχαις των αγιων*) that they might be heard and answered. Revelation viii. 3. These things tell us not of perfectness in us, but of grace in God. And it is the knowledge of this grace through the Spirit, that sanctifies the soul and knits it unto God in love.

It seems marvellous that any one who apprehends even a little of the holiness and purity of God, should affirm that he is altogether dead to every thing in the earth that is contrary to God, and that he lives wholly and *perfectly* unto God. We would desire to think that they who say such things, have

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not reflected on the meaning of the words they use; and that they speak of sinlessness without really understanding what sinlessness is. But if any should deliberately persist in saying that they are sinless, and appeal to the consciousness of their own hearts in confirmation of the truth of their statement, let them remember that the soul never affords a more decided evidence of its own unhealthfulness, than when its consciousness is at variance with the declarations of Holy Scripture. The heart, if it keep not very close to the Word of God, is sure to form a false estimate of its own condition. The Laodiceans thought themselves "rich and increased in goods, and having need of nothing," just at the very moment when Christ was about to spue them out of His mouth, because they lacked every thing in which, as saints, they ought to have abounded, and yet were self-complacent and self-satisfied.

There may be, and no doubt there are occasions in the life of a believer when he may find it needful to "cut off the right hand, or pluck out the right eye," for Christ's sake. The struggle may be great: the trial bitter: yet he may look in faith to Christ respecting it; and may be strengthened to overcome and to triumph. There is such a thing as victory. "I have written unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." I am far from denying that there are many conflicts in the walk of faith: and there may be, and should be, to the

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servants of Christ, victory. But victory in such conflicts is not sinlessness. It is possible, indeed, that the soul, after having successfully resisted some giant evil, or besetting sin, may deceive itself into the thought that it has overcome *all* evil: but such a thought would be the mere offspring of excitement, and is utterly delusive and false. To overcome one specific form of evil is not to overcome all evil: and even the overcoming is a victory over a repulsed, but not an exterminated foe. To resist sin, is not to extinguish it.

I fully admit that the Church of God have slumbered grievously, and have not girded on their armour as they should. Even they who are holding fast to "the Pauline doctrines of grace" (as they are contemptuously called), have fallen, not unfrequently, under the condemnation of the words, "unskilful in the word of *righteousness*." As priests of God's sanctuary, we should put a difference between clean and unclean; holy and unholy. But this has been done feebly and imperfectly, if at all. Evils that ought to have been judged, we have, not unfrequently, tolerated in ourselves and in others. Fully I admit that we have to exhort and encourage one another to the attainment of higher, holier, and more separate paths than we have been wont to tread. We have need to remember the prayer of the Apostle for the Thessalonians: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved

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in an unblamed condition (αμεμπτως) unto the coming of our Lord Jesus Christ." 1 Thessalonians v. 23. This unblamed condition we have to seek; but such an unblamed condition is not sinlessness.

In Exodus xxviii. 36, we read as follows: "Thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord." These are blessed words. They should make our hearts glow with thankfulness and joy. Are they abrogated, or are they still true of us? If they be true of us; if we, too, have a great High Priest appointed "to bear the iniquity of our holy things," it is very evident that the unblamed condition which may pertain to us under such circumstances, cannot be the blamelessness of SINLESSNESS.

The absence of blame of which the Apostle speaks, is a condition which *grace* has assigned to those who, if judged according to that which the eye of holiness discerns both in their persons and their services, would be cast out for ever; for in their persons there is sin; and in their services blemish. If there be not an habitual recognition of this, there can be no

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blamelessness. There must be a deep, heartfelt, habitual recognition of our condition, and of the provision of God's grace in Christ, whereby the need of that condition is met; or else, there can be no rightness of thought respecting God—no rightness of thought respecting ourselves—no right communion with God—no right prayer, and consequently, no blamelessness.

God may so guide and strengthen us, as that the "counsels" (that is, the deliberate purposes) of our heart may be according to His will. In that case, there might be an unblamed condition. But where a deliberate purpose has been rightly formed, there must have been a right exercise of the understanding on the circumstances. But if the circumstances have been estimated wrongly, there can be no right purpose, and therefore no blamelessness. Is not this the case with every one who says that his purpose is to be one in whom God's will shall work "*freed from internal opposition?*"

God never deals with His servants as if they were, or could be, here, sinless like Christ. On the contrary, He requires that they should know, and prove, and acknowledge, that they are personally altogether unlike Christ; and that they are debtors every moment to the grace which has appointed Another to be the bearer of the iniquity even of their holiest things. Though we are not under the Law but under grace, yet God's holiness as taught in the Law is not altered. Weakness and evil are,

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in His sight, weakness and evil, wheresoever, and in whomsoever, found. Confession, therefore, and an habitual recognition of the truth taught in the words, "His blood cleanseth us from all sin," is as needful to an unblamed condition as is a walking in paths of light. The petition, "Forgive us our trespasses, as we forgive them that trespass against us," can never be taken from the lips of God's people whilst they remain in the body.

NOTE.—It should be observed here that in several places of this section, the term *unblamed condition*, has been substituted for the word *blamelessness*, which was used in the former edition of this volume. The reason for the exchange is that the expression has been misunderstood. The true adverbial sense of αμεμπτως is best given by the term I have now adopted, "*in an unblamed condition.*" Such a condition could attach to no sinner except under the shelter of the priestly work of the Lord Jesus. There must necessarily be confession of sin in that unblamed condition. Personal blamelessness on earth was found only in One.

It is obvious that there is a great difference between a person being blameless (that is, one who has incurred no blame, and deserves not blame) and another person who is unblamed (or in an unblamed

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condition) as the result of some intervention which righteously averts the blame otherwise incurred.

And the word ὁλοκληρον (*whole*) does not refer to the entirety of the sanctification as perfected in any one part of our person, but to the diffusion of it in all the parts thereof—spirit, soul, and body. Neither spirit, nor soul, nor body is entirely sanctified, but this speaks of a sanctification to be applied to all three—the three constituent parts of man's being.

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§ VIII.

THERE are few texts which we have to watch over with more vigilant anxiety, than that which I have just quoted from the Epistle of John; "The blood of Jesus Christ his Son cleanseth us from all sin." It is a passage important in itself; important also in its contextual connection; and it is one whose true meaning is necessarily evaded or perverted by the advocates of the system we are considering.

The Apostle had been speaking of walking in the light. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." To an exercised heart—a heart taught to know itself, the question instantly occurs: How can any one who has sin within him, and who, therefore, when brought into the presence of light in which there is no darkness, is sure to manifest more or less of ignorance and obliquity—how can such a one abide in the light? Will holiness forbear from acting against him in the power of wrath? The answer is, It will forbear: not, however, on the ground of there being no sin, but on the ground that the sin is not imputed, because of the blood once shed. "The blood of Jesus Christ his Son cleanseth

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us from ALL sin," that is, even from such sin as is manifested in paths of light; where, consequently, its heinousness and inveteracy become most recognised and felt. It is such knowledge that causes us most deeply to appreciate the words, "My blood is drink indeed." The fact that the same lips that at one moment said to Peter "Blessed art thou Simon Bar-jona," did the very next moment find it needful to call him "Satan," must have taught Peter a lesson respecting his inward tendencies, that he would not otherwise have known. Afterwards, no doubt, he restrained those tendencies more: but they were still within him.

It must, however, be remembered that the words of John, although applied by him to the specific case of sin found in those who are walking in the light, do also declare a more general truth. They speak of a condition that attaches to every believer (whatever his circumstances) from the first moment he believes. They who do not come strictly and fully under the description given in this passage—in other words, they of whom it cannot be said, "The blood of Jesus cleanseth them from all sin," are unreconciled to God. They are as yet aliens and enemies. All the justified are abidingly brought under the efficacy of that blood which cleanseth them from all sin. If they are not so cleansed, they are not justified. It is most important, therefore, to determine what "*cleansing*" means. If it mean cleansing *from the presence of sin*—if it indicate the bestowment

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of sinlessness, then none can either be pardoned or justified while sin is yet in them. It is vain, therefore, to represent the question we are considering as one restricted to a certain class *among* the justified. It is not so restricted. It is a question that affects *all* the justified. If "cleanse" in this verse means, *cleanse from the presence of sin*, then it necessarily follows that only the sinless can be pardoned, justified, or saved.

That the words, "cleanse from all sin," do not mean cleanse *from the presence of sin* is sufficiently proved by the verse that immediately follows: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." We must of necessity say that we have no sin, if sin be so effectually extinguished in us that the will of God works in us "freed from all internal opposition."

The words, "cleanse from sin," have in Scripture a fixed and unalterable meaning. And it is a meaning which we have to guard with unceasing vigilance; for if it be once destroyed, the foundations of our faith are overthrown. Mysticism, Socinianism, Neology, and every other system that refuses to give to the Cross the place that is assigned to it in Scripture, struggle against this verse, and seek to pervert the meaning of the words "cleanse from all sin." The word "cleanse," when applied to the blood of Jesus, is always used in the same *sacrificial* sense in which it is used of the typical blood of expiation in Leviticus, and throughout the whole of the Old

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Testament. Take as examples the following: Leviticus xvi. 30, "On that day [the day of Atonement] shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Here the cleansing is expressly declared to be an immediate result of an external work performed for them by the priest. See also Leviticus xiv. 7. "And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him *clean*." All defilement involved punishableness: but defilement, when expiated by blood, was not imputed. Consequently, the person who was brought under the efficacy of the expiatory blood, had no defilement imputed to him. Therefore he was clean; and was subject no longer to that which otherwise he would have been subject unto, viz., wrath. It is in this sacrificial expiatory sense, and in this sense alone, that the word "cleanse," when applied to the blood of Jesus, is used. Nor can we use it in any other sense without subverting the faith, and destroying all that God reveals respecting the methods of His grace in our justification.

It is true, indeed, as I have again and again observed in the preceding pages, that the blood of Jesus is the meritorious and procuring cause of all those subsequent agencies by which God practically sanctifies and preserves all the redeemed; and finally brings them, perfect according to the perfectness of Christ, into His own presence in glory. Because of

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the blood of Jesus, and because of our being counted precious according to its preciousness, an agency is brought to bear on us through the Holy Ghost, whereby we are freed from the *dominance*, though not free from the presence, of Sin within us. Because of the blood of Jesus whereby we have been purchased, a power will be brought to bear on us at His appearing, whereby corruption in us shall in every sense give place to incorruption. But it would be an abuse of language, and a perversion of Truth, to ascribe to the blood of Jesus which is ever placed before us in its sacrificial and expiatory aspect, effects which are produced by the Holy Ghost given in consequence of that expiation, or effects produced by the glorious power of Christ Himself acting in the title of His finished redemption.

To "cleanse from sin," therefore, in the passage before us, means to free from the imputation of the defilement that necessarily, in God's sight, attaches to sin; and consequently, to free from all the penal results of such defilement, whereof exclusion from His house and service would be one. The thought is not different from that presented to us in Revelation vii. 13. "What are these which are arrayed in white robes? and whence came they? These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple." In another place, we read of "the fountain

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opened for sin and for uncleanness," *Zech.* xiii. 1. In all such passages, our minds are directed solely and exclusively to the sacrificial and expiatory power of the blood whereby the non-imputation of defilements, which otherwise would be imputed to us, is secured.

The moment we are brought in faith to Jesus as the Lamb slain, we are placed by God under the abiding efficacy of His blood; and are said to be *by God* "sprinkled," "cleansed," "washed." In the fixedness of the New Covenant, He undertakes to regard us in perpetuity as washed and cleansed persons who need not to wash again, save our feet. "He that hath been washed (ὁ λελουμενος) needeth not save to wash (νιψασθαι) his feet, but is clean every whit." * Our persons, therefore, are regarded as preserved in cleanness, because of the continuously applied efficacy of the blood once offered, under which God continues to regard us. Hence, too, our consciences are (or should be) purged. For, though we have still a *consciousness* of sin, yet being worshippers once and for ever purged by a sacrifice enduring in its efficacy, we have (or should have) no more conscience of sins; that is, our conscience testifies no longer to sin imputed to us in its guilt and consequences, but it testifies of sin expiated—and that for ever. And this cleanness, and the consciousness thereof, continues, even when we detect sin in us

* See this subject further considered in a tract entitled, "Jesus washing His disciples' feet," as advertised at end of this volume.

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whilst walking in paths of light. Still we say, "The blood of Jesus Christ, his Son, cleanseth* us from all sin."

That this, and all other passages of Scripture which speak of the blood of Jesus as cleansing from sin, do refer to it solely and exclusively in its expiatory relation to God, is a truth hateful to all who hate the Gospel of the grace of God. Mystics (than whom few more effectually subvert the Truth) resist, just as much as do the Neologians, the testimony of the Scripture as to this. They speak of "the blood" being "the life" (for "the life," say they, "is in the blood") and affirm that we are saved, not by the life of Jesus having been laid down atoningly, but by the life that is in Jesus being diffused through the soul by the power of the Holy Ghost, whereby the soul becomes purified, and so saved. Among the followers of Mr. Irving, it was taught, that the Lord Jesus, at His resurrection, resumed not "blood;"† but that

* καθαριζει—for the force of the present tense as here used, see Occasional Papers, No. II., 96.

† Mr. C. H. Mackintosh, in his book entitled, "Notes on Genesis," page 64, after stating that Christ "rose triumphant in the power of a new life to which righteousness as distinctly attaches itself as did sin to that life which He gave up on the Cross" proceeds to say: "This will help us to an understanding of an expression used by our blessed Lord after His resurrection, 'a spirit hath not flesh and bones as ye see me have.' He did not say, 'flesh and blood,' because in resurrection He had not assumed into His sacred Person the blood that He had shed out upon the Cross as an atonement for sin. "The life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls, &c." Leviticus xvii. 11.

The doctrine that our Lord rose without blood cannot be too

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in His resurrection body the Holy Ghost was to Him in the stead of blood; whence some of them in prayer were accustomed to say, "Thy blood which is the Holy Ghost." Thus, in their minds also, the

earnestly resisted. The life that He had as man was as pure and holy as the life that He had as God; and nothing that penally came on Him whilst bearing the imputation of our guilt, took from that life its recognised essential excellency. It was offered as perfect: was laid down as perfect: was accepted as being perfect: and was resumed as being perfect. His human life (ψυχη) was part of His sacred Person. It is of this life that we speak when we apply to Him the words, "the life is in the blood." Now we are told by the Lord Himself that He took again the very same life (ψυχη) that he laid down." (See John x. 18.) He rose in the very same body in which He died: nor did any of the circumstantial changes that attended its resurrrection (*important though they were*) give to it additional holiness, seeing it was holy, and regarded as holy: nor did they destroy its character as a body of flesh. When our Lord bade His disciples handle His body after His resurrection, it was in order that they might satisfy themselves that He had really a body of flesh. "Handle me and see, for a spirit hath not flesh and bones as ye see me have." Luke xxiv. 39. He used the word flesh in its ordinary physical sense; and "flesh," when so used, always includes "blood." "Flesh," in the sense in which the Lord then used it, cannot exist without blood. What the exact character of that wonderful change was which took place when the Lord was "received up in glory," it is not for us curiously to enquire. We know that His body is now spiritual; but the nature of a spiritual body we do not know. His humanity is now glorified according to the glory of God. But we are not now speaking of His *glorified* body, but of that body which He resumed when He left the grave —which body He resumed with everything essential to a body of flesh, still attaching thereunto.

The blood which the Lord Jesus shed was as holy as His Person. It was not the blood of guilty condemned life (as some of apparently Irvingite tendencies have said), but of holy life. Therefore, in the Levitical types, the blood was to be presented *on the altar* after it had been shed—its presentation there being indicative of its acceptableness. Moreover, we have to remember that it was the blood of Immanuel—One who was God manifest in the flesh. Christ died as man; but into His death, the efficacy of that which He was as

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doctrine of Scripture touching the cleansing by the blood sacrificially shed on Calvary was undermined. Others have gone further still. A Deistical mystic, well known in America, writes thus: "They who "dwell in God, dwell in love, and they are con- "strained to walk in it, and they walk in it: they "have fellowship one with another, and 'the blood "of Jesus Christ his son, cleanseth us from all sin.' "But what blood, my friends? Did Jesus Christ, "the Saviour, ever have any material blood? Not "a drop of it, my friends, not a drop of it. That "blood which cleanseth from all sin, was the life of "the soul of Jesus."

I do not for a moment suspect Mr. Smith of accepting such heresies as these. He would, no doubt, repudiate them utterly. Yet I cannot but say that his interpretation of the verse before us is altogether subversive of its true meaning, and opens the way for a flood of dangerous error. He affirms that the Apostle teaches that the blood of Jesus cleanseth "not only from the stains of sin, or the punishment of sin, *but from Sin itself.*" *

God, entered. Hence we read of "the Church of God which He purchased by His own blood."

"Christ was exalted in His resurrection, in that, not having seen corruption in death (of which it was not possible for Him to be held), *and having the very same body in which He suffered, with the essential properties thereof* (but without mortality and other common infirmities belonging to this life), really united to His soul, He rose again from dead the third day by His own power," &c. Larger Catechism of the Church of Scotland, Q. 52.

* "Holiness through Faith," page 58.

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The conclusion that seems necessarily involved in this statement is that all sin is eradicated. Yet such an inference Mr. Smith repudiates, for he adds, "This, however, must not make us think that all sin is eradicated." Yet how, with the words of the Apostle before us interpreted in the manner in which Mr. Smith interprets them, can we escape this conclusion? Does not the Apostle say, "cleanseth us from *ALL* sin?" *Must* not indwelling sin be included under the words "ALL sin?" If it be included—to say that we are inwardly cleansed from "ALL sin," must mean that indwelling sin is eradicated. The only remaining alternative is, to say with the Papists and other like enemies of the Gospel, that indwelling sin, if resisted, is not sin. Shall we say this? The Scripture teaches far otherwise.

The illustration subsequently employed by Mr. Smith does certainly imply that all sin is eradicated. He says:

"Let us suppose that here is a spring of water which "is poisoned in its very source, and can of course there- "fore send forth none but poisoned waters. But a "remedy is found which counteracts the poison, and "makes the waters pure and sweet. That remedy is "applied in the very source of the spring itself, and the "waters *flow out* therefore pure and sweet. But they "do so only so long as it is applied. The moment the "remedy is stayed, that very moment the poisonous "waters flow out as foul as ever. Now this is what "the blood of Christ does for us—it reaches the very "spring itself, 'purifying *our hearts* by faith,' cleansing

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"us 'from all filthiness of the flesh and spirit,' and "enabling us by faith to realise that wondrous state- "ment that 'every man that hath this hope in Him "purifieth himself, even as He is pure.' We purify "ourselves, not by effort, but by faith; not by works, "but by the precious blood of Christ. This, however, "is the case only while the blood is applied by faith, "for the very moment faith ceases to apply it, the "same old bitter waters flow out." "*Holiness through Faith*," page 59.

If Mr. Smith had stated, that in all those who are brought under the cleansing efficacy of the atoning blood of Jesus the Holy Ghost dwells, and by leading to the apprehension of the fulness of blessing freely given of God, doth thereby practically sanctify and purify the purposes and ways of God's people, no one who receives the Scripture would have objected. But the doctrine taught in the illustration just given is far different from this. In the first place, it has in it the latent poison of mysticism; for that poison is present whenever the practical purification of our inward counsels and habits of thought (which is the work of the Holy Ghost) is substituted for *the purging away of sin from before God*, which is the work effectuated by the Lord Jesus by the oblation once offered on the Cross. Whenever these two things are confounded, the foundations of our faith are endangered; and they are certainly confounded in the extract just given.

But further. The illustration not only speaks of waters flowing out from us "pure and sweet" (words

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which if read with the context evidently mean *perfectly* pure and sweet), but it says more than this. It states that the reason of the waters thus flowing out pure and sweet is, that they are made pure and sweet at the fountain-head. "A remedy is found "which counteracts the poison and makes the waters "pure and sweet. That remedy is applied in the "very source of the spring itself, and the waters "flow out therefore [observe this word] pure and "sweet." In that case no corruption can remain in us during the time that this marvellous transformation lasts. Indwelling sin, therefore, *must* for the time be eradicated. If not, the illustration must be abandoned; for it distinctly states that every thing that is naturally foul in us, becomes, in the fountain-head, pure and sweet. This evidently is that which Mr. Smith believes. Does it not seem strange that we find no example of such a condition in the Scripture? If we read the concluding verses of the second chapter of Acts, we certainly cannot say that the Pentecostal Church as there described was deficient in practical grace. On the contrary, great grace was upon them. Certainly, if there were ever any of whom it could be said that their hearts were purified by faith, the Pentecostal saints were they. Yet what was the type appointed in the Scripture to indicate even *their* condition? Loaves consecrated by sacrifice, but having in them leaven; and leaven is the symbol of bitterness and corruption. We therefore, if we are brought into a state in which

there remains in us nothing bitter—nothing corrupt, must be exalted into a condition far higher than that of the Pentecostal Church—and the Pentecostal Church included the twelve Apostles of the Lamb. Shall we say that we are better than they?

I by no means wish rigidly to bind down Mr. Smith to the exact meaning of expressions that he may perhaps have adopted hastily. Yet certainly to liken the blood of Jesus, in its relation to the evil that is in us, to a remedy that is applied to a poisoned fountain and producing a physical change therein, is a comparison open to the gravest objection. The atoning blood of Jesus, the moment I believe, produces an infinitely important change in my legal relation to God; but it does not *in itself* produce any change in my inward evil; although, as a consequence of my acceptance under it, changes are effected in me, and will be effected on me, that ultimately result in my being made like Christ in glory. If it should be said, that all that is intended by the illustration is, that the blood of Christ, apprehended by faith, produces *certain* inward effects in us—this is not denied: but it does not produce the effect of so changing the nature of sin in us as for nothing to remain in us except that which is pure. Nor could any faith be exercised towards Christ or towards God in respect of the effectuation of any such change; because it is not the will of God that our evil nature should be so changed, or that it should be removed from us until the time comes for

us to depart and be with Christ. And as regards the resisting and mortifying of the evil that is in us, it is not true that such mortification is effected simply by an act of faith similar to that by which we cast ourselves on God's free grace in Christ for salvation. In believing unto salvation we do not ourselves act, but repose altogether on that which Another has done in our stead. We repose, rest, lean, and rely, entirely on the accomplished work of Another. It is strict passivity of reliance. But in resisting the evil that is in us, and in advancing in the walk of faith there is not mere passivity. Action on our part is required. The Scripture does not say that we can advance in that path, or conquer our evil, simply by an act of faith towards God. On the contrary, the Apostle says, "*giving all diligence*, add to your faith virtue; and to virtue knowledge," &c. It is true indeed that we cannot show that diligence, or take one step forward in the way of holiness without looking in faith to God. It is He who works in us to will and to DO. He must strengthen, guide, sustain. But that for which He strengthens is *action*. David did not slay Goliath by an act of faith merely. He took his sling; chose out the pebbles from the brook; and slung the stone. His diligence would indeed have been vain if he had not looked in faith to God to guide the stone that he slung; but David did not only look to God in faith; he *acted* also. Results attained apart from all action on our part are not to be confounded with

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results whose attainment, under God, are made dependent on the employment and development of power which God has, through the Spirit, placed in all His regenerated people.

And we have further to remark that Mr. Smith has, after all, drawn a very incomplete picture of a believer's condition. He omits to state that there is in every believer something that is essentially and everlastingly pure and holy, for there is in him "the new man which after God is created in righteousness and true holiness." Ephesians iv. 24. This is not our old nature changed. It is a new creation. The words of the Apostle are, "CREATED according to God (*τον κατα θεον κτισθεντα*) in righteousness and true holiness." Besides this, there is also the indwelling presence of the Holy Ghost—the Paraclete, sent to guard, and preserve, and strengthen. Now suppose that, in addition to this, all our natural evil were (as Mr. Smith imagines) transformed into good, what would remain in us but absolute perfectness? A resurrection-condition might be more glorious, but it could not be more perfect. There would be seen in earth the absolute perfectness of Heaven, and that sustained by the indwelling presence of the Holy Ghost. Could then any one in whom the new man is, and in whom the Holy Ghost dwells, and whose carnal nature has become (according to Mr. Smith's supposition) perfectly pure and holy, ever fall from this condition if it had been once attained? Is the Holy Ghost unable to sustain a perfect being

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in perfectness? If such a condition were reached, it certainly would be retained; and practically, results of pure, unqualified, heavenly perfectness would be unceasingly developed. Have we ever seen this? Have we ever beheld any one walking in resurrection-perfectness here? Yet where there is not absolute perfectness, there is not sinlessness.

Nevertheless, grace has already pronounced us to be clean. "Ye are clean," said Jesus to His disciples. John xiii. 10. "Already ye are clean because of the word which I have spoken unto you"*—that word which had guided to Himself as the Lamb appointed to be slain. In the Hebrews, we read of His having "by himself purged our sins," Hebrews i. 3: and of being "sanctified by the offering of the body of Jesus once," Hebrews x. 10. Thus we have, even on earth, a *perfect* cleansing, and a *perfect* sanctification; but it is *sacrificial*. It is the result of the one oblation which has removed from us all imputation of defilement, and has left in its room the imputation of its own perfectness. It is of this *sacrificial* cleansing, and of that alone, that the passage in John speaks. It speaks of a cleansing that must pertain, in all its completeness, to all who belong to God. To be without it would mark us as being aliens. If in the words, "cleanse from all sin" as applied to the blood of Jesus, the sacrificial meaning is to give place to the other—if the words

* ηδη ὑμεις καθαροι εστε δια τον λογον, &c. John xv. 3.

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are intended to describe the condition of those from whom nothing bitter does or can flow, because everything bitter in them has been changed into sweetness, then it follows that none except those in whom this transformation is wrought, can be numbered among the justified. All in whom "the old man" is, must be excluded. The only other alternative would be to say that "the old man" is not corrupt.

None knew better than the Apostle Paul what it is to live unto God. He could truly say, "to me to live is Christ." He fought, as we certainly have never fought, the fight of faith. He fought with his loins really girded about with truth—God's own pure, full, sincere Truth. Yet it was he who said; "in me (that is in my flesh) dwelleth no good thing." And again; "so then with the mind [the mind of the new man] I myself serve the Law of God; but with the flesh the law of sin." Nor was he, as Mr. Smith imagines, speaking of himself as a backslider when he described himself thus.* On the contrary, it was the very knowledge that his carnal nature was incurably corrupt, that roused him to action. He fought against it through the Spirit, and effectually resisted it, so as to present his body and all his

* It is scarcely possible to speak in too strong terms of condemnation of Mr. Smith's tract on Romans vii. He speaks of the Apostle "falling from grace and coming under law in his practical ways" (page 23). He says, also, that the Apostle "having begun in the Spirit had sought to be made perfect by the activities of the flesh," (page 13) and much more to the same effect.

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powers, "a living sacrifice, holy, acceptable unto God." Romans xii. 1. "I keep under," said he, "my body, and bring it into subjection." He did not say, I have attained a state in which there is nothing in me to "mortify," or "bridle," or "subdue," or "crucify." On the contrary, he knew that part of his appointed warfare was to resist himself. Therefore, like Nehemiah, whilst with one hand he laboured, with the other he held a weapon; for foes were around him, and a foe was in him. The weapons which he used were "mighty through God to pulling down of strongholds," both in himself and others; "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." His thoughts were held in subjection to the declarations of God's Word.

Yet, though eminently victorious in all his conflicts, he pretended not to have attained the perfectness of heaven, either in his person, or in his services. He despised not the peace-offering altar. He desired to feed therefrom; but he knew that blessing was accorded to none save those who were willing to approach that altar with *leavened* bread in their hands as an emblem of their own personal condition.* He knew that unqualified perfectness has, on earth, belonged only to One, and that *He* has, be-

* See this considered in "Thoughts on parts of Leviticus," (Chapter on the Peace-Sacrifice) as advertised at end of present volume.

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cause of our unlikeness to Himself, been appointed a High Priest ever living to make intercession for us, as those who in many things "fall short" and "offend." That Priest, and that intercession, Paul despised not. He knew that he needed a High Priest to bear the iniquity even of his holy things. He would not have deemed himself blameless, nor would God have esteemed him blameless, if any thought of personal sinlessness had obtruded itself into his mind, and quenched the apprehension of the Person, and meritoriousness, and intercession of his great High Priest. Yet Paul trod with stedfast step the true way of holiness. And there is no other. We may devise for ourselves other ways: but they are by-ways; and will be found to be so at the last.

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NOTE.

SINCE the preceding paper was written, I have seen in "The Quarterly Journal of Prophecy," for April, a paper on the same subject, written apparently by the Editor of that work, Dr. Horatius Bonar. As might be expected from the known character of Dr. Bonar, it is a paper of great doctrinal value. Its character may be judged of from the following extracts:

"We regard Mr. Smith's book on the 7th of Romans as a most mournful example of how far a man may go under delusion, or under a determination to wrest the Scriptures to suit his own views. He asks on the title-page of this book, 'Is Romans vii. to be the continued experience of the Christian?' We answer, Yes, assuredly, until the very last dregs of sin are purged away, and its last shadow has departed from the being of the believer. Mr. Smith most strongly objects to Paul's exclamation, 'O wretched man that I am! who shall deliver me from the body of this death?' But we have to ask Mr. Smith a question: Suppose that a glorified saint, after the resurrection, should one day discover that there remained about him, in some real though mysterious way, not involving his standing before the throne,—we do not say even so much of the remains of sin as Mr. Smith admits to be possible,—but just one faint shadow of it coming at intervals across the bright and holy horizon of his spirit, could his

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exclamation be anything less than one of the bitterest, most agonised anguish? And if he further recognised the terrible shadow as unmistakably belonging to his former self, can Mr. Smith not imagine that the cry would become intensely more agonising and personal? Then how much more may not Paul, notwithstanding his great attainments in holiness, when brought into close contact with the 'holy, just, and good,' the spiritual law of God, exclaim, on turning from his glance at the law to look on himself, 'Alas, I am carnal!' And when he finds the presence of sin lurking about him, and ever coming across his holy 'delight in the law of God after the inward man,' how natural does his cry seem, 'O wretched man that I am!' especially as 'the body of death' is in a real sense his own. The holier the man the more sensitive must he be as to the terrible incubus. Mr. Smith, however, is another stamp of saint altogether. He calls the exclamation of the apostle 'a God-dishonouring and bitterly humiliating' experience, and shelters himself from this 'bitter humiliation' of the apostle beneath the notion of a perfect holiness 'up to the measure of his consciousness!' Surely this is, to take the kindliest view of it, deplorable delusion. Surely it is an utter misuse of words to talk of anything as perfect holiness except such as will bear the scrutiny of Jehovah's searching eye. Mr. Smith tells us he is conscious of perfect holiness—unconscious of sin. Hence he writes down the apostle's experience, and indeed, cannot account for it at all, except that for a time, as he supposes, Paul must have been 'falling from grace, and coming under law in his practical ways,' and so got into darkness. But we ask Mr. Smith and those who follow him: So long as sin in any form or under any conditions remains about the believer, is it safe, nay, must it not suggest something seriously wrong, if at any single moment he can be un-

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conscious of it? What! the enemy lurking within, and he believing it dead and gone! Impossible! But if conscious of it, how can the consciousness of the believer take any other form than that so touchingly expressed by the apostle, 'O wretched man! who shall deliver me?'" page 182.

Dr. Bonar again observes:

"The Lord, indeed, answers our prayers for holiness, but He does so, not in Mr. Smith's, but in His own most blessed way. Mr. Smith seems to expect an answer in the way of immediate miraculous interposition. He tells us, in relating his *first* experience of his new way of holiness, that, 'with the act of faith, there distilled into my heart, like the gentle dew, the sweet consciousness of the presence and power of Jesus.' Then he proceeds to tell us of 'full-hearted obedience,' 'purified affections,' a '*re-adjustment* of the whole nature—spirit, soul, and body,' and the experience already quoted, of being tempted like our Lord, yet, like Him, not sinning. All this, we are told, followed at once upon that one act of faith, after his previous seven or eight years of 'wilderness experience.' But is this the Lord's way? We read of no such results, either described or promised to the Church, with a view to the attainment of personal holiness. Do we ask for cleansing? He at once refers us to His Words, and warns us to 'take heed' to our way according thereto. Would we build upon our faith a superstructure of 'gold, silver, precious stones?' He tells us to give 'all diligence' still according to the Word. Do we ask for enlightenment? He still sends us to the 'commandment of the Lord.' Would we be advanced from the state of infancy, out of which Mr. Smith would have us believe he was rescued at once by the 'act of faith,' after trying the progressive way in vain? The Lord

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ends us to 'the sincere milk of the Word, that we may *grow thereby*.' Although, as we have said, the reader of Mr. Smith's works will find many very orthodox passages, yet he will not fail to perceive that, whatever purpose such passages may be designed to serve, the really new and distinctive doctrines advanced by Mr. Smith point to something quite at variance with the idea of gradual growth in personal holiness, which the Word of God, in so many different ways, sets before us as being His plan and purpose with regard to His people." page 180.

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ON THE EXERCISE OF WORLDLY AUTHORITY.

AMIDST all the weakness of faith and failure, which we may discern in the Church, and detect abundantly in ourselves, it is cheering to believe that the Lord is causing many hearts anxiously to desire that they might be more faithful, more separate from evil, and more practically conformed unto His will. Among the many questions which have lately exercised the minds of such, one of great importance is this:—How far is it compatible with faithful discipleship to the Lord Jesus, to seek or to retain stations of power and influence in the world?

That the possession of power is not in itself evil, but that its righteous exercise is a thing excellent and blessed, is abundantly evident from Scripture, as well as experience. Thus it is ascribed to God as one of His distinguishing attributes: "Twice have I heard this—that power belongeth unto God." It is the endowment of the Lord Jesus as the Son of man glorified: "All power is given unto me in heaven and in earth." And it will be communicated by Him to the saints in their glory: "He that overcometh and keepeth my works unto the end, to him will I give power . . . . even as I received of my Father." Moreover, the place assigned to Adam in innocency, when set over the creation which God had made, sufficiently indicates its adaptation to the original constitution of our nature; and the anxiety evinced by mankind in every age to secure its healthful administration, shows how important they esteem its influence to be on the welfare and happiness of man. We cannot wonder,

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therefore, at the tenacity with which even believers are accustomed to cling to its possession. It is excellent in itself; and if any objection does really exist against its present exercise by the disciples of Christ, it can arise only from contingent circumstances connected with the present mode of its administration upon earth.

There is only one test by which the character of these contingent circumstances can be rightly tried, and that is the New Testament. Some stations of authority are clearly sanctioned there, and rules distinctly given to guide us in its exercise. The father, the master, and the husband, are all directed how to use the authority which is entrusted to them; and thus it appears, there are some circumstances in which power may fitly be exercised by the disciple of Jesus. And if it be asked, How then are we to distinguish the circumstances in which power may be rightly used? is not the answer simply this? "It may be exercised whenever its exercise is guided only by the laws of Christ."

The master may control his household, or the parent his children, without being himself constrained to forsake the laws of Christ, and to adopt others from men as the rule of his domestic government. He can reward or punish without being constrained to use the laws of man. He is simply the servant of Christ; and the Apostles supply him with directions how to use the authority he holds. He can obey the Scripture faithfully, and therefore govern others according to Christ.

In the Church, too, authority can be exercised according to the laws of Christ. The gathered company of saints which the Apostles planted and watered, had each their rulers who watched over them; and these rulers owned no directory, except the laws of Christ through His Apostles, and now found in the word; nor at that time was His lordship denied by formally allowing the right of man to make laws for the Church of God. Here then are blessed spheres for the exercise of power. It is a comely and a pleasing sight to see a parent training up his child in the nurture and admonition of the Lord—to see masters measuring to the servants that which they would desire to have measured back to themselves again

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by their Master who is in heaven, and to see the shepherds caring for the sheep. These are blessed but lowly spheres for the exercise of power. They may have been, and they have been, valued by some who silently and unregarded by the world have sought that crown of glory which the chief Shepherd will give at His appearing. But the world values not, and does not care to seek, the exercise of a lowly authority, restricted by the laws of Jesus of Nazareth. Power, to be valued by the world, must be possessed and exercised according to the world's principles and guided by its laws. Can such power be desirable for the servant of Christ?

Civil magistracy, for example, is a thing eagerly sought for by the world. It is *in itself* a blessing,—a blessing from God, for "there is no power but of God; the powers that be are ordained of God." But yet the New Testament, while it directs the father, the husband, and the master, gives no similar rules to guide the civil magistrate; because the magistrate was then, and still is, according to the *present* arrangements of civil society, the servant of the world, that is, he *must* administer the world's laws. A magistrate in the time of Trajan, was constrained to enforce the law of the empire for the proscription of Christians: and a magistrate now may be required to sign the warrant of impressment or any other similar edict, in which the supposed utilities of human society bury every remembrance of what is owing to the laws of Christ.

If he could go to the seat of authority with his Bible in his hand, and drawing all the principles of his conduct from the New Testament, act simply as the servant of Christ, a magistrate might retain his dignity and be a faithful disciple still; but he is not there as the servant of Christ, he is there as the expositor and administrator of the world's laws, which are based on principles so entirely discordant with those of the Lord Jesus, that to admit the one is to nullify the other:—another code based upon principles of expediency and human selfishness, is brought in between him and the Sermon on the Mount; nor can he follow the plain precepts of the latter, without being false to his engagements to uphold the

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former; and therefore, he has to choose which master he will obey.*

For if we turn to facts,—where is any nation to be found which dreams of receiving the laws of Christ as its directory? There may be, in the midst of the nations, many *individuals*, who, being children of faith, are instructed by the Holy Spirit, have esteemed the reproach of Christ greater riches than all the treasures of the world: but where can we find one nation, which, in its collective capacity, in its laws and social regulations, has esteemed the reproach of Christ? Let us take, for an example, one branch only of Christian service, the meek forgiveness of those who despitefully use us, according to the spirit of the command—"Whosoever shall smite thee on thy right cheek, turn to him the other also." Where is the nation whose laws are not rather based upon principles of retaliation and revenge? whose fleets, and armies, and institutions, do not witness, that, as a nation, it is not subject to the laws of Hmi, who by and by shall be manifested as the Prince of peace? when "nation shall not lift up sword against nation, neither shall they learn war any more;" and if this will be the result of His legislation then, who can doubt that it would be the consequence of its acceptance now? Can a believer then, when once he sees that the measures of nations are, from the highest to the lowest departments of their control, regulated by other principles than those of Christ, assist in promoting their plans? Christ did not, neither did His Apostles. They rendered to the powers

* There was, indeed, a time when amongst one people the laws of the nation, and the laws of God, were professedly identical. The kings of Jerusalem, and its other rulers, were bound to the administration of no laws excepting those of God, and acknowledged them as much in their official character of rulers, as in their private character as individuals.

Their conduct, indeed, soon evinced how little they valued their distinctive privilege; but yet so important is this distinction, as to render it impossible to draw any parallel between them and any other nation, inasmuch as there never has been another people whose national arrangements flowed immediately from God: and, therefore, to say that a Christian may rule among the Gentiles, because David ruled in Israel, shews an entire misunderstanding or forgetfulness of what the distinctive privileges of Israel were.

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that were, custom, obedience, honour; but they neither held, nor sought to hold, authority in the world, and were, therefore, free from having entailed upon them, through the use of it, the necessity of acquiescing in the world's principles and habits.

And here I would again repeat, that it is not the mere possession of power that does in itself entail this necessity; but its possession and exercise, in conformity with the principles of government now established among men. The nations which have been, and continue to be, the mainspring of the world's energies, are those which have been included within the Chaldean, Persian, Grecian, and Roman dynasties. These are the nations whose institutions have leavened the earth; and we know, from the prophecies of Daniel, that they will continue to do so until the end shall come.

The reign of Nebuchadnezzar was the period at which the sovereignty of these Gentiles commenced. That monarch is expressly said to have received his power from the God of heaven (Dan. ii.). He received it like health or riches, or any other similar blessings, as a gift precious in itself and precious also in its results, if rightly exercised. The power of God is irresponsible to its subjects, and uncontrolled by them; and such was the character of the power which He gave to the first Gentile monarch. It had the splendour and preciousness of gold; "Thou, O king, art this head of gold." Here then power was given and received, without its possession entailing the necessity of being subject to the selfish and evil institutions of man. Nebuchadnezzar was free to use his power in his own way; and no hindrance from God prevented his choosing God for his master and stay. It was a third trial of man in authority. Adam had been tried—the Jews had been tried—and now power, unfettered power, was committed to the Gentile. If Nebuchadnezzar and his successor had been true servants of the Lord, if they had leaned only on Him, and ruled in all things according to His will, then we might have said, "their power is of God," not merely as we now say it, in description of its origin, but also as denoting the character of its administration. But such faith towards God

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had not been found even in the people of Israel, when brought into a much nearer relation to Him. Neither was it found in the Gentile king and his successors. Not leaning on God, and too weak to be without support, they leaned on those inferior to themselves,* until the character of power becomes so debased, that "iron mixed with miry clay," is chosen as the symbol of that whose preciousness and splendour were originally symbolized by gold. And as respects the use to which it was applied; the plains of Dura, where Nebuchadnezzar erected his idolatrous image, and the insults offered by Belshazzar to the God of Israel, in the midst of his revelry, stamp with sufficient plainness a character of blasphemous and vain-glorious independence of God, upon this, the earliest and most promising period of Gentile power—most promising, because while nothing came in betwixt the monarch and God; while power was held free from the constraints of human law and human custom, there was less to hinder its being exercised according to God—less than when at an after period, the subject could dare to say to the well-intentioned monarch—The law of the Medes and Persians altereth not, and, therefore, we require thee to obey it, and to cast Daniel into the den of lions.†

* The Medes and Persians leaned on the *hereditary* nobles: the Greek kingdom on nobility, determined by merit or military success; which last method had, of course, less reference to God than the former.

† It is not intended by these observations to imply that uncontrolled despotic power, vested in any merely human hand, would now, in the midst of the ruin and disorder which sin has introduced throughout the whole family of man, produce a greater result of blessing than other forms of human government. The truth is, that men have wearied themselves from age to age in finding some trustworthy hand or hands wherein to deposit power. They have long feared to trust an individual, and despotism has in reality ceased to be, for monarchs nominally despotic are often really the most controlled. The discontent lurking in every nation evidently shews that none are as yet satisfied. But the Christian can say—I am satisfied—satisfied if needs be to suffer under any government now, because, as to myself, I am a citizen of heaven (Phil. iii. 20). And, as to the prospects of the earth, I know that a time is coming when power, sovereign and uncontrolled, will be vested in the hands of One, whose power, and love, and wisdom, will be alike almighty. Irresponsibility to its subjects must of course be

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And here I would notice the great importance of regarding the dispensations of God, as intended to evidence, not to Himself, but to us, His own character and the character of man. The power dispensed to Adam, even whilst he was perfect, and had all perfect around him, was lost almost as soon as given; the power subsequently entrusted to the Jews under peculiar circumstances of advantage, was soon, in like manner, forfeited; and the Gentiles, to whom it was next committed, have used it in crucifying the Lord of glory.

The rejection of the Lord Jesus was the final manifestation that the systems of the world were hopelessly evil, or, to use the words of the Apostle John, that the whole world was lying in the wicked One (ἐν τῷ πονηρῷ). The titles—"god of this world," "prince of this world," are given by the Scriptures to Satan only in connexion with or after the rejection of the Son of God; for thereby the world's alienation from God and allegiance to Satan were fully shewn. To seek the things that the Gentiles seek, and to work the work of the Gentiles, are, in the language of our Lord and His Apostles, equivalent to worldliness and sin; and if any one should acknowledge this, but imagine that the preaching of the Gospel has produced a change, it may be again asked, How is this exhibited? When did the national systems of the Gentiles alter themselves into conformity with the Sermon on the Mount? If an individual is rescued from his state of sin, and brought into the light of the Gospel of Christ, and under the power of his before unrecognized precepts, the change is so great, that it can only be described by saying—Old things are passed away, and behold all things are become new. But when was it so with the systems of the nations? Our Lord says—"Nation shall rise up against nation," *i.e.* they shall continue to break my laws until the end come.*

the characteristic of such power as this; and the age [to come will fully show that such power only can adequately meet the exigencies of man. Then, and not till then, the saints may safely rule. "Know ye not that the saints shall judge the world?" (See Dan. vii. 22).

* The word "end," as used in the passage, viz. Matt. xxiv.,

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Indeed, the Scriptures both of the Old and New Testament reveal much respecting the state of the Gentile nations at the close of the period allotted to their sovereignty. The Apostle Paul speaks in the same passage of the Jews, the Gentiles, and the Church of God, as three classes contemporaneously existing (1 Cor. x. 32). They are equally distinguishable still; and any one who candidly examines the Scripture, cannot fail to see that some portions pertain to the Jews, some to the Church, and some to the Gentile nations. The visions of Daniel, for example, contain the history, not of the Church nor of the Jews, but of the Gentile nations in their relation to the Jews. And the reason why the nations are thus specially recognised, is, because they at present possess what now belongs neither to the Church nor to the Jews; and that is—dominion in the earth, an important and responsible talent which *might have* been used for good, but *has* been used for evil. Surely no one who peruses the past history of the Gentiles, can doubt the character of what *has* been. It was said by a celebrated infidel, that "the annals of Christendom had been the annals of hell." But are there fairer prospects for the future? Not till the "times of restitution," when "God shall send Jesus" (Acts iii.) Satan, who hates the person of the Son of God, would seek to persuade us that no such "sending" of the Lord is needful, and that the nations are rapidly becoming Christ's subjects now. But the testimony of the Scripture is express—"As it was in the days of Noah, so shall it be when the Son of man is revealed." The prophet Daniel also describes the last embodiment of the Gentile nations under the following symbol—a beast, dreadful and terrible, and strong exceedingly; its last actions are to speak great words against the Most High, and to wear out the saints of the Most High (Dan. vii. 25), until at last, because of its wickedness, it is judged by the Ancient of days, and given to the

is explained by the question to which it is an answer. "What shall be the sign of the coming, and of the end of the age?" (*αἰῶνος*). There shall be war in the world—persecution *against* the Church—division and evil *in* the Church—the Gospel shall be preached *as a witness*—and then shall the end come.

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burning flame. In the Revelation, also (to omit other apostolic testimonies), the nations are described as being "angry" (Rev. xi.), when Christ takes to Himself His great power to reign, and as being gathered to Armageddon against the Lord (Rev. xvi. 14). Indeed, past and future prophetic history alike testify that the systems of the nations *have been*, *are*, and *will be*, till the times of the Gentiles be fulfilled, consistently opposed to the precepts of Christ; and, therefore, we must not flatter ourselves with delusive hopes, nor expect that to-morrow will realize the hope in which we have been disappointed to-day. The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun; but the work that is wrought under it is grievous (Eccles. i. 9; ii. 17).

And has the Scripture written nothing respecting Babylon? I know, indeed, that this word is often so vaguely applied, as to carry with it none of the force which ought always to attend every application of the word of God. Some cast it upon the Church of Rome—others upon the Church of England, and almost all have a tacit conviction in their minds, that it must mean something ecclesiastical; and, consequently, that they, if unconnected with ecclesiastical enormities, are individually free from any danger in participating in its guilt. But a slight examination of the Scripture is, I think, sufficient to show that Babylon is always used as the symbol of secular greatness—it is the "golden city,"—the city abundant in treasures (Jer. li.)—"great," delicate, and costly, concentrating, in fact, as within a circle, all those things which the nations of this world seek after. We find it first mentioned in connexion with Nimrod, of whom it is said, that he "began to be a mighty one in the earth." It was at this period that the energies of men began again to develop themselves after the flood; and from that moment to the present, the chain of human plans has continued unbroken from age to age. One generation profiting by the experience of the former, has added something to the previous store; and nothing has yet occurred to frustrate the onward progress of human prosperity. God has indeed

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many times sent miracle and testimony. Prophets have prophesied and been rejected; His Son has spoken unto us, and been crucified; His Church at Jerusalem been formed and scattered; other Churches been planted among the Gentiles and removed; all these things have happened, but yet never has been stayed the onward progress of Gentile greatness, toward that final pinnacle of Babylon's prosperity, in which she will say, "I sit a queen, and am no widow, and shall see no sorrow." The characteristic words, "Let us make ourselves a name," ascribed to the rulers of Babylon, at its first commencement: the descriptions of her greatness, as detailed in the Old Testament prophets; and, lastly, the description of her yet future prosperity in the 18th chapter of Revelation, sufficiently shew that greatness in the earth has been, from the beginning, unceasingly the aim of that great city. It is true, indeed, that moral influence over the minds of men, conduces to the attainment of this greatness; and so if the Church of God can contribute (and it can) towards the increase of such moral influence, Babylon may gladly hire its services, and the Church consent to be the servant or the slave. But still it would thus become only *one* among the many servants of that great city, just as the "souls of men" are once only mentioned, as *one* amongst the many items in the list of Babylon's merchandise. And when we see a worldly government, or a worldly corporation, or a worldly system, or a worldly individual, selling "the cure of souls" to an ungodly man perhaps, because he is the highest bidder, what else do we see than an exemplification of this? I would not be understood to palliate or think lightly of such an enormity as this. No! I believe God will judge it, and not *it* only (for it is but one leaf of the evil tree), but the root also which bears it; for the world has been allowed to say, and Christians even have sanctioned the saying, whilst knowing it to be false, "This is the Church; do you own it as the Church? I will make laws for it. I will direct it, and give you honour in it, only you must obey my rules." I would not palliate such evil as this; perhaps it is the worst of all evils; but still it is possible to be quite

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unconnected with any such enormity, and yet to be a servant of Babylon still. Suppose that in an office purely secular, I do *officially*, what I would not do *individually*, if left to the simple guidance of the Spirit of Christ; am I not still the world's servant, am I not sustaining and helping on its system? The more honourable the station, according to the world's estimate, the greater is the probability of its being connected with the world's evil. But even in stations where we are not ostensibly and directly the servants of any worldly system, and where, consequently, we enjoy the inexpressibly precious privilege of being, in this sense, our own masters, we have still to watch against the insidious workings of the principles of Babylon. One tradesman, for the sake of gain, may be tempted to connive at unrighteous principles in trade, adopted, perhaps, confederately; another may be tempted to print, or sell worldly and evil books; or even, in a more private sphere, we may be tempted to seek influence over other minds, by means which the Spirit of Christ would not sanction; and so voluntarily we may adopt the principles of Babylon, even where we are not ostensibly its servants.*

If, then, the testimony of Scripture be so very express as to the evil character of the Gentile systems at their close, if Babylon be the consummation, and Armageddon the end, of all the efforts of Gentile greatness, what can a believer hope respecting them? What can he do, except seek humbly to imitate the Lord Jesus, who, whilst He hated the world's evil systems, loved us sinners, who were in them, and directed towards us the Gospel of His grace to save us, and to extricate us (for such is the true meaning of the word) from this present evil age (Gal. i. 4), an age, whose darkness is elsewhere declared to be ruled

* It may be desirable to remark, that it is only in reference to the present age, or what is called by our Lord, "the times of the Gentiles," that Babylon is spoken of as the centre of the earth's splendour, wealth, and influence. Other nations hereafter, such as Gog and Magog, may seek to grasp power, but they will never be allowed to exercise it successfully. Daniel's prophecy, in detail, is confined to those nations which have Babylon for their centre.

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by evil spirits (Eph. vi. 12). Salvation, therefore, is "extrication" from the principles and systems of this evil age, and not permission to continue in them, as if sanatory measures were available. Salvation is extrication from these things, and translation into another kingdom, even the kingdom of God's dear Son, the principles of which are, not any of the old principles with which men have already been conversant, renovated or improved, but as strange, and peculiar, and new, as it was strange and peculiar for the Lord of glory to be born in a stable, and to die on the accursed tree.

This marvellous event produced a change in the manifested dispensations of God, which cannot be too carefully considered in its bearing upon the present position of the Christian. Pure, unmixed, untempered mercy, without an attempt to prosecute the just claims of righteousness upon the sinner; unmingled grace, associated with the lowest abasement in the world, is the character of Christ, and of the new things which He came to declare. How could these things agree with the systems in which men were glorying? They did not agree, and, therefore, whilst the power of earth was still continued in the Gentile image, there was also constituted *another* system, viz., the Church of God, commanded to follow Jesus in the steps of suffering here, and to have their exaltation in a future world. The image which Nebuchadnezzar saw in vision, cannot symbolise the Church of God, for the Church will never be smitten with destruction; and, therefore, it follows that there is a system, or systems of government in the world, which, originally deriving their power from God, are using it in rebellion against Him.* God may endure it, as He endures the actions of many a wicked man who is indebted to Him, as his Creator, for the very powers which he perverts to sin; but He neither Himself sanctions, nor would desire His saints to sanction, by their

* Of course, there is no generic difference between the several portions of the divided power, which having been formerly undivided, will, at the close of the history of the image. be found distributed among the ten kingdoms. The origin, character, &c., of the power, is the same.

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aid, its evil course. And thus, whilst we can truly say, "There is no power but of God; the powers that be are ordained of God," and as such are entitled to our submission and reverence; yet we can also say, with equal truth, that power unguarded by the laws of Christ is power perverted, and therefore unsuited for His servant to exercise. This is exhibited in our Lord's conversation with Pilate.

However possible, then, it may once have been for the servants of God, such as Daniel, to hold stations of dignity in the world, when its systems had not finally proved the hopeless character of their evil, by their rejection of Christ, and when Christ had not yet taught His new, and before unrecognised precepts; yet now Christ has taught, and *has been* rejected. And thus there are these two reasons, why one who would faithfully follow Christ, is precluded from the present exercise of power in the world. The first is, that no one can exercise it, without allowing human laws to intervene between Christ and themselves, whereby they subject themselves to a rule which never necessarily agrees with His will, and almost always is essentially discordant with it. This objection would hold, even if Christ had not come in humiliation to be the servant of the Father in exhibiting grace to men; but how much more, if it is not God in His exaltation, but Christ in meek and uncomplaining endurance, and patient but active grace, that is presented to our imitation? The world would cease to be the world, and would be changed into the Church, if its laws and principles were changed into conformity with this pattern. The sword of the "avenger" cannot suit that hand which should bear only the ensign of peace; and accordingly, it has been placed by God in other hands, than those of the brethren of Christ. He has put it into the hands of the Gentiles, whether heathen, or nominally owning Christ, and they, whilst thinking only of themselves, will subserve His purposes for preserving order in the earth; and thus, even Nero becomes to Paul the minister of God for good, though Paul was not the executor of Nero's laws. The giver and the gift are good; and though they who receive it may use it only to

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promote their selfish ends, yet even their use of it may and will produce a result of blessing, far from being despised by those who desire not to strive nor to cry, but to lead a quiet and peaceable life, in all godliness and honesty.*

When "the kingdom shall be the Lord's, and He the Governor among the nations," when "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee" (Psalm xxii. 27); then power may be safely exercised by the saints of the Most High, according to the testimony both of the prophet (Dan. vii. 22), and of the apostle (1 Cor. vi. 2, 3). It is, indeed, true that Christ is even now a king. He was born, and entered Jerusalem, and was crucified as a king; but he is a king *rejected* by the world, and owned only by the Church; whilst to use the words of Scripture, He "is hidden in God," the Lamb in the midst of the throne. He is not now owned as the head of the world's systems, nor are their laws and regulations derived from Him. The difference between His being a king, and being manifested in the possession and exercise of His kingdom, is strikingly marked in the following passages:—

"He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately APPEAR. He said, therefore, A certain nobleman went into a far country *to receive for himself a kingdom and to return*" (Luke xix. 11).

This reception of the kingdom is described in Dan. vii. 13, 14: "I saw in the night visions, and, behold! one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him."

* It has been thought by some, that the commandment to pray for those who are in authority, proves this office to be one which a faithful Christian might hold. But we are commanded to pray for our enemies, even for our most bitter persecutors. The Apostle, perhaps, might have prayed for Nero, both individually, and also that he might so rule as to allow peace to the Church. A Christian would be bound to pray for the Emperor of China, if situated under his power; but how could he administer his laws?

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"And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

"We give Thee thanks . . . . because Thou hast taken to Thee Thy great power, and hast reigned . . . ." This in the preceding verses is said to be—when the kingdoms of this world become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever (Rev. xi. 15—17).

Many other passages might be quoted from the Psalms; but these are sufficient to shew the all-important character of that hour, when God "shall again bring (πάλιν εἰσαγάγῃ) the first-begotten into the world." And thus, too, the circumstance of His being a King, adds new force to the reasons which restrain us from acquiescing in the systems of a world which has rejected Him. Because Christ is both Priest and King, therefore are we a royal priesthood. After Aaron and his sons had been sprinkled with the blood, and anointed with the holy oil, they were not to quit the door of the tabernacle; they were to be engaged only in keeping the charge of the Lord, until the seven days of their consecration ended, and the eighth day (which is to us the day of resurrection) presented them before the Lord, and before the people, in the manifested perfectness of their priestly character. The Church is in the seven days of its consecration now (Lev. viii. 33). The royal priesthood is to be a peculiar people.

In conclusion, I will briefly state a few principles, which may, perhaps, be received as axioms among the rules of our conduct.

I. If the present principles of the nations are essentially opposed to those of Christ, we cannot serve two masters.

II. We cannot do unchristian things in a Christian way. If our professional employment, or the system whose credit we support, is in itself opposed to the principles of Christ, no personal holiness in ourselves can sanctify its evil, nor expel the poison of its influence.

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III. In our own little sphere as individuals, we may be gathering with Christ; while in a more extensive one, by being linked with some evil system, we may be scattering abroad.

IV. It is not enough for us to be neutral (if that be possible) in the conflict which is now being carried on between Christ and Satan: "He that gathereth not with Me, scattereth abroad." Protestation against evil, and separation from it, can alone satisfy the Spirit of Christ.

V. We cannot give ourselves two personalities. We cannot have an *official* existence, distinct from our existence as individuals, and free ourselves from responsibility, whilst doing *officially* what individually we abhor. What kind of antinominianism can be more dangerous than that which flows from adopting the reverse principle to this? It allows us in our own persons to profess ourselves the disciples of Christ, but it sets our actions free from every moral restraint. Darius, the Persian, was sincerely anxious to save the life of Daniel, but *officially* he was bound to execute the laws of Persia. He might have resigned his throne, rather than become an instrument in destroying Daniel; but this was too great a sacrifice, and, therefore, Daniel was cast into the den of lions.

B. W. NEWTON.

ROBERT STOCKWELL, Printer, 5, Baden Place, Crosby Row, Borough, S.E.

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Letter to a Friend,

REQUESTING ATTENTION TO A WORK ENTITLED,
"PROSPECTS OF THE TEN KINGDOMS
OF THE ROMAN WORLD."

BY

KER BAILLIE-HAMILTON, C.B.

LONDON:
HOULSTON & SONS,
PATERNOSTER SQUARE.

1881.

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Letter to a Friend.

1st December, 1875.

MY DEAR ——,

Pray read the book sent herewith—"*The Prospects of the Ten Kingdoms of the Roman World.*"* It is accompanied by a map suggesting the probable final territorial division. The map is intended as suggestive merely; its object being to awaken attention to the fact that there will finally be some such distribution of territory in the Roman World.

The second edition of this work appears at a favourable moment. The attention of Statesmen and thoughtful persons is now peculiarly directed towards the Eastern branch of the Roman Empire

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* "Prospects of the Ten Kingdoms of the Roman World." By Benjamin Wills Newton. London: ~~Houlston and Sons~~.

C. M. TUCKER, PRINTER AND PUBLISHER,
12, CHARTERHOUSE SQUARE, LONDON, E.C.1.

in consequence of the possible collapse of Turkey. Important changes in that country are seen to be inevitable. Its dominion includes the Euphrates, a river once held by Rome, and this book is intended to throw the light of Scripture on the future of these countries, for God has largely spoken of Egypt, and of Jerusalem, and of Assyria at "the time of the end." Events now transpiring "show that the kingdoms are falling into the form which we know from Scripture to be that which they will bear when the end comes" (p. 207). That passage was written twenty-five years ago. It was true then; but how much more forcibly it strikes us now. By reading this book instruction may be received, even by the unlearned, not only respecting the way of salvation, but also as to the revealed intentions of God respecting the future history of the earth.

Every day shows, more and more, that it is only by the future, as revealed, that the present can be explained. To understand the present we must understand the future, at least in its great outlines. In the Scripture, especially in Daniel and the Revelation, the future destinies of the leading nations of the earth are revealed, and our attention is drawn to it in Mr. Newton's book. A thing that is "revealed," an expression used in Daniel ii. 28, 29, 30, is not *a secret;* and does not God design

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that we should understand those things which He has revealed for our guidance?

The ignorance displayed, even by Christians, of coming events, is appalling. Even the great fact that an individual, called in Scripture THE ANTI-CHRIST, is to arise and reign over all the Ten Kingdoms of the Roman World, of which England is one, is not recognized. The literal restoration of Jerusalem, also, is denied (see Dr. Kay's opinion as stated in the October number of the *Christian Observer*, article "The Holy Bible"), and yet it might be supposed that the words of Zechariah as to this would instantly silence every doubt. Jerusalem "shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the King's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." (Zech. xiv. 10, 11.) If the literal Jerusalem is not spoken of here, I do not see how we can prove that it is spoken of anywhere in Scripture. The Scripture, however, does speak of it, and instructs us respecting its future. It teaches us that it will be restored by the Jews returning to it in unbelief: that it will be one of the chief seats of Antichrist's power: that "the two witnesses" shall be slain there (for it is expressly said, that they

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shall be slain in the city "where their Lord was crucified," Rev. xi. 8): that Jerusalem, because of these and like things, shall be made to drink "the dregs of the cup of the Lord's fury and wring them out:" that the Lord Himself shall come and "all His saints with Him:" and that His feet shall stand upon the Mount of Olives as the minister of the Divine judgments, and that after this a spared remnant of Israel shall be forgiven, cherished, and blessed, and Jerusalem be made a praise in the earth. It will, indeed, be associated with another city — "the heavenly Jerusalem," but that city (throughout the whole period of the earthly Jerusalem's millennial blessedness) will be *above* the Heavens; so that Heaven will control earth.

It seems almost incredible that any persons of thoughtful mind should affirm that the 12th and 14th chapters of Zechariah treat of the past destruction of Jerusalem by Titus. Yet some do affirm this. Nothing, however, can be more certain than that *none* of the predictions in these two chapters are fulfilled. When Jerusalem was taken by Titus, so far from the Lord having fought on the side of the Jews for the destruction of their enemies, He fought rather on the side of their enemies for the destruction of the Jews. When Jerusalem was taken by Titus, the Romans, instead

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of finding their flesh consumed on their bones, their eyes consumed in their sockets, and their tongues in their mouths, returned in unmolested triumph to Rome. The feet of the Lord of Glory did not then stand upon the Mount of Olives: His saints did not surround Him glorified: the Mount of Olives did not divide in twain: the remnant in Israel were not converted, nor did Jerusalem become "holiness unto the Lord." Not one of the distinctive characteristics of these two most important chapters was found in connection with the past destruction of Jerusalem. How then is it possible that prophetic Scripture should be understood whilst a system of careless exposition like that which I have referred to prevails? It is impossible to explain the 24th of Matthew throughout, or to interpret the Revelation in any of its prophetic parts, if the events treated of in Zechariah xii. and xiv. are not recognized.

And here let me digress for a moment that I may mention the way in which my own mind was directed to the study of the future, and the steps by which I proceeded. The soul when convinced of its own sin must at the same time be convinced of the sin of the world around it. It must see the world's moral distance from God. When the conscience has been thus awakened, our minds cannot avoid looking forward and enquiring respecting the

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future prospects of the religion we profess, and of the world in which we dwell. When I considered the little progress that true (not ceremonial) Christianity has made, I felt that we must be either at the beginning, or at the close of this Dispensation. To suppose that we were at its beginning, after the lapse of eighteen hundred years, I felt to be impossible. I concluded, therefore, that we must be approaching its close. I read Bickersteth on the Prophecies, and also "Elliott's Horæ Apocalypticæ," but neither of these books satisfied me. I never could regard the "Horæ Apocalypticæ" as anything more than an effort of human ingenuity; but now I am more and more convinced of the utter folly of such a system of interpretation. Can any one who reflects be ever satisfied with a system that asks us to believe that that most solemn vision with which the sixth of Revelation closes, was accomplished in the days of Constantine? Did the heavens then pass away as a scroll? Did the stars of heaven fall, even as when a fig-tree casteth her untimely figs? Did men then call on the rocks to hide them, and the mountains to cover them from the face of Him Who sat upon the throne, and from the wrath of the Lamb, saying, that the great day of His wrath had come? That day has not even yet come. And when I turn to the thirteenth chapter, I am asked to believe that

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during the last twelve hundred and sixty years all, excepting Romanists, have been forbidden either to buy or to sell: and that all who have rejected Popery have had to seal their testimony with their blood. Is this true? I must say that it is true if I accept the system to which I refer. And when I read in the eleventh chapter of the Revelation, that the two witnesses of God are to be slain "in the city where our Lord was crucified," *i.e.*, Jerusalem, am I to say that they are not to be slain in Jerusalem? Could I believe that those terrible visitations of Divine vengeance (the outpourings of the vials, for example)—visitations so terrible as to excite wonder in Heaven itself, have been accomplished on earth without its inhabitants being conscious of the fact? I could not and did not believe such things; and therefore remained unsatisfied.

At last, in the year 1851, when I was returning from England to the West Indies, Mr. Newton's "Aids to Prophetic Enquiry," was lent to me, containing observations on Zech. xii. and xiv. Immediately afterwards I read "The Prospects of the Ten Kingdoms," then in its first edition. My perplexity then came to an end. All was made clear to me. I then indeed felt "confirmation strong as Holy Writ," because the answers to my enquiries were supplied by the Scriptures themselves. I saw

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that we are advancing towards the period of which both the Old and the New Testaments speak, when Jerusalem and the Eastern nations (Egypt and Assyria, for instance), after a brief period of revived prosperity, are to be finally visited by the destroying judgments of God—all past judgments being merely foreshadowments of those which are yet to be. God cannot give false alarms. The judgments which He has predicted, although described in figurative language, or in symbols, will not be found less terrible in their accomplishment than in their prediction.

If you will examine this book you will, I think, find that, although there are many things in it that scholars might value, yet that its appeals are almost entirely addressed to the conscience and spiritual common sense of men who read and revere the Bible. If you will examine the chapter on "the Ephah" of Zech. v., you will see that it proposes to us questions with which scholarship has nothing to do, but our conscience has to answer. Can we conscientiously say that England and English Christians are not helping on that reign of the Ephah under which "wickedness" is to be established "in the Land of Shinar," the very place where men first confederated against God, the place also which Alexander the Great at the time of his death was intending to make the point of union for

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European and Asiatic power?* Are Romanists the only persons who are concerned with that system which the Revelation terms "Babylon"? Have Neology and Latitudinarianism nothing to do herewith? Is not the latitudinarian system which is now being inaugurated, utterly contrasted with the restrictive ecclesiastical systems by which the nations have been in past time regulated; and is it not important for us to examine what the Scripture says respecting the condition of the nations whilst under that latitudinarian system? Can you suggest any other interpretation of the vision of "the Ephah" than that which Mr. Newton has given? If Mr. Newton's book did nothing more than help us to understand the vision of "the Ephah" better than we did before, it would not be valueless. Events seem to indicate that the time of the establishment of the Ephah in the Land of Shinar is not far distant.

May I also direct your attention to the three *criteria* which you will find on page 20 of this book.

1st.—"The ten kingdoms, represented by the ten toes of the image, are to be sought in the *whole* extent of the Roman Empire—Eastern as well as Western.

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* See the remarkable passage from "Heeren" on page 196.

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2nd.—"When once existent, they *continue till the end;* that is to say, until the stone smites them, grinds them to powder, and begins itself to fill the whole earth.

3rd.—"Their development must be a plain and recognised development, analogous to that of the Empires that have already been."

Yet more, I ask your particular attention to the following passage (p. 9):—

"The subject of the prophecy of Daniel is the history of those Gentile nations who have been appointed to hold supreme power in the earth throughout the period of Jerusalem's punishment. It is not the history of *all* Gentile nations: it is the history only of those Empires that were appointed, after trampling down Jerusalem, to rule successively in her stead; and they are but four —the Empires of Chaldea, of Persia, of Greece, and of Rome. Nor is the history even of these Empires given in its completeness, or in much detail. Jerusalem is the centre of the prophecy; and the events among the Gentiles are only recorded because of their relation to that city. Accordingly, when Jerusalem ceased nationally to exist, *detailed* history in Daniel is suspended. The long period, already exceeding eighteen hundred years, which has elapsed since Israel ceased to exist nationally in Jerusalem, is passed over almost in silence. No

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dates, localities, or personages are during this interval mentioned, nor will the thread of prophetic history be resumed until Israel shall again assume a national position in Jerusalem, and again become a centre of Gentile energy and Gentile iniquity."

Each therefore of the visions of Daniel are divided into two parts,—the fulfilled and the unfulfilled. The fulfilled extend from Nebuchadnezzar to Titus. Then comes a long interval without any historic detail. No dates, no personages (however great in Gentile history), no localities, are mentioned. Whilst Jerusalem is nationally non-existent, the Scripture gives no detailed history of events that happen among the Gentiles. But when Jerusalem becomes again nationally existent, detailed history is again found in Scripture. Then the second or concluding part of the visions of Daniel begins to be fulfilled; and to this future period the prophetic visions of the Revelation (many of which contain quotations from Daniel) belong.

St. John teaches us that there are "many Antichrists," and also "THE Antichrist." If a chapter of secular history were explained after the manner in which the thirteenth of Revelation is interpreted, it would be deemed an act of madness. If, as Mr. Elliott thinks, the Pope were the Antichrist, Mr. Elliott's book would never have appeared. He would not have been allowed to publish it, or we

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to read it. Antichrist will allow no recognition of Christ, nor any explication of the Revelation. Within the circuit of his power (that is to say, the whole Roman world, Eastern as well as Western) all will "worship him whose names have not been from the foundation of the world written in the book of life of the Lamb slain." (Rev. xiii. 8.) Publicly to recognise the truth of the Revelation will be to covet, and to receive, death. To say that the thirteenth of Revelation has been fulfilled, and that the sixteenth chapter, describing the outpouring of the vials of wrath, has been accomplished, approaches very nearly to the sin of taking away from the words of the book of this prophecy. It buries the facts which God has there revealed.

In one of the chapters in "Prospects of the Ten Kingdoms," Mr. Newton says, "The Protestant Reformation of the sixteenth century was a work of God, as sure and certain as any which He has ever wrought on earth in behalf of His Truth and people; and for this intervention of God's mercy and power, there are millions who in eternity will bless His Holy Name for ever and ever." Yes: it pleased God that through Luther and Calvin there should be a recall to the fundamental doctrine of justification by faith: but it was a recall to partial truth only. Luther and Calvin were so much occupied with other subjects

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that they were unable to search into Prophetic Scripture. The light now given respecting the return of our Lord and the future history of Israel, they had not. Their labours, therefore, require to be supplemented. We may be very sure that no truth they held will be injured by such addition. We want to labour after *Truth as a whole;* and in this the study of Prophecy is inevitable. When Mr. Newton treats directly of prophecy he does not separate the prophetic parts from the rest of the Word of God, and the everlasting Gospel is brought before us with wonderful clearness and force.

Deep as is one's gratitude to the writer in question for the instruction conveyed in his writings, still deeper gratitude is felt to God who is the author and giver of all good things. From Him the present light has come. God Himself it is who has been pleased to draw aside the veil that had for centuries been cast over Prophetic Scripture.

Since the publication of the "Prospects of the Ten Kingdoms," the same Author has published a small book entitled "Europe and the East." It is at once a *résumé* of much the Author had previously written, with observations on the secular and religious aspect of the day, and is eminently useful at this time. I venture most earnestly to recommend the perusal of these two books—also

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1. Aids to Prophetic Enquiry. Third edition, revised. Price 6*s.*
2. Babylon: Its Revival and Final Desolation. Second edition. Price 3*s.* 6*d.*
3. Thoughts on the Apocalypse. Second edition, revised. Price 8*s.* 6*d.*
4. Thoughts on Scriptural Subjects. Price 4*s.* 6*d.*
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11. The Blood that saveth. Price ½*d.*
12. Acceptance with God. Price ¼*d.*
13. The Day of the Lord. Lecture on Zech. xiv. Price 2*d.*

You will pardon me, therefore, for pressing this book upon your attention. It, and the other writings of Mr. Newton on these subjects, have enabled me to read prophetic Scripture so as to understand its bearing. I count this a blessing—an undeserved blessing; and I naturally feel anxious that the same blessing should be shared by others.

Yours sincerely,

KER BAILLIE-HAMILTON.

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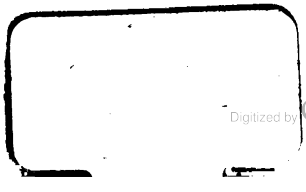
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